

# *Don Colacho's Aphorisms*



An English Translation of Selected Aphorisms from  
**Nicolás Gómez Dávila, *Escolios a un Texto Implícito:*  
*Selección* (Bogotá: Villegas Editores, 2001)**

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## *A Short Life of Nicolás Gómez Dávila*

Nicolás Gómez Dávila was born in Cajicá, Colombia (near Bogotá), on May 18, 1913, into a wealthy bourgeois family. When he was six, his family moved to Europe, where they lived for the next seventeen years. During his family's stay in Europe, young Nicolás would spend most of the year at a school run by Benedictines in Paris, but would often go for his vacations to England. However, during his time in Paris he was beset by a long-lasting illness which confined him to his bed for most of two years. It was during this illness that under the direction of private tutors he learned to read Latin and Greek fluently and to love the classics. His formal education ended at the secondary level.

When Gómez Dávila turned twenty-three, he moved back to Bogotá, and almost immediately upon his return married Emilia Nieto Ramos. According to German writer Martin Mosebach, she was already married when she met Gómez Dávila, and had to obtain an annulment in order to be able to marry him. However their marriage may have started out, it lasted for over fifty years. After the wedding, the young couple moved into the house in Bogotá that was to remain their home for the course of their entire marriage. There they raised three children: two sons and a daughter.

After establishing his household, Gómez Dávila, or “don Colacho” as he became known to his friends, led a life of leisure. Because his own father was for most of his long life able to attend to the family carpet factory, Gómez Dávila only had to manage the business for a short period himself, before in turn passing it on to his son. However, even during the time when he bore primary responsibility for the business, he did not pay excessive attention to it. Mosebach reports that Gómez Dávila generally only visited the office once a week at midday for about ten minutes, in order to tell the business manager to increase profits, before going out to lunch with friends at the Bogotá Jockey Club, where he was an active member, playing polo and even serving as an officer for a while. (He had to give up polo, though, after injuring himself on his horse—he was thrown off while trying to light a cigar.)

Gómez Dávila was in fact a well-connected member of the Bogotá elite. Besides his membership in the Jockey Club, he helped Mario Laserna Pinzón found the University of the Andes in 1948. Furthermore, Gómez Dávila's advice was sought out by Colombian politicians. In 1958, he declined the offer of a position as an adviser to president Alberto Llera after the downfall of the military government in Colombia. In 1974, he turned down the chance to become the Colombian ambassador at the Court of St. James. Although he was well disposed to both governments, Gómez Dávila had resolved early on in his “career” as a writer to stay out of politics. Although some of his friends were disappointed that he did not accept these offers, they later concluded (according to Mosebach) that he was right to refuse the honors—he would have been a disaster as a practical politician.

Gómez Dávila instead spent most of his life, especially after his polo injury, reading and writing in his library. He was a voracious reader, often staying up well into the night to finish a book. By the end of his life, he had accumulated a library of approximately 30,000 volumes. Indeed, his family had trouble disposing of many of the books because so many appealed primarily to specialized scholarly interests, and because so many were in languages other than Spanish.

Gómez Dávila, besides learning French, English, Latin, and Greek during his childhood, could read German, Italian, and Portuguese, and was even reportedly learning Danish before his death in order to be able to read Søren Kierkegaard in the original. According to Francisco Pizano, Gómez Dávila regretted that he never succeeded in learning Russian—he started learning it too late in life. In addition to reading, Gómez Dávila enjoyed the company of friends whom he regularly invited to his home for lunch on Sunday afternoons. After the meal, he would retreat into his library with his friends for hours-long, wide-ranging discussions.

The result of all this reading and discussion can be found in our author's works. Gómez Dávila, however, published these works only very reluctantly during his lifetime. Indeed, his first two works were available only to his family and friends in private editions. In 1954, at the urging of his brother Ignacio, he published *Notas (Notes)*, a collection of aphorisms and short reflections, most no longer than a few paragraphs. In 1959, he published *Textos I (Texts I)*, a collection of essays. The intended second volume never appeared. For nearly twenty years after these hesitant forays into publishing, Gómez Dávila re-worked what he had already produced into the aphorisms which constitute the bulk of his output as an author and for which he is best known. This period of silence ended in 1977 with the publication of two volumes of *Escolios a un Texto Implícito (Scholia on the Margin of an Implicit Text)*. This collection of aphorism was followed in 1986 by two more volumes of *Nuevos Escolios a un Texto Implícito (New Scholia on the Margin of an Implicit Text)*. A final volume of aphorisms was published in 1992 as *Sucesivos Escolios a un Texto Implícito (Further Scholia on the Margin of an Implicit Text)*. Late in life, Gómez Dávila also wrote two shorter pieces. The first, *De iure (De jure)* was printed in the spring 1988 issue of the *Revista del Colegio Mayor de Nuestra Señora del Rosario*. His final work, *El Reaccionario Auténtico (The Authentic Revolutionary)* was published posthumously in the spring 1995 issue of the *Revista de la Universidad de Antioquia*; it is perhaps the most programmatic of his works. None of these works was published commercially, and none was ever printed in any great numbers during his lifetime. *Notas, Textos I*, and all five volumes of *Escolios* have recently been made available again by Villegas Editores, a Bogotá publisher. Villegas Editores has also put out a single-volume selection of aphorisms, compiled by Gómez Dávila's daughter, Rosa Emilia Gómez de Restrepo, entitled *Escolios a un Texto Implícito: Selección*.

Gómez Dávila himself did nothing to attract attention to his work. Indeed, his deliberate choice of obscure publishing houses and tiny printing runs seems almost intended to condemn his works to oblivion. Word of Gómez Dávila, however, began to spread slowly toward the end of his own lifetime. Strangely enough, he became best known not in his native Colombia or in other Spanish-speaking countries, but in the German-speaking world. Philosopher Dietrich von Hidlebrand apparently was the first to make any reference in print in Germany to Gómez Dávila. A few years before his death, German translations of his aphorisms began to appear at the Karolinger Verlag in Vienna. Among the Germans who have professed their admiration of Gómez Dávila are several noted writers, including the late Ernst Jünger, Martin Mosebach, and Botho Strauß. Since his “discovery,” knowledge of his work has spread in other countries in Europe due to the work of a small group of devoted admirers, most especially the late Franco Volpi in Italy. Translations of his works are now also available in French, Italian, and Polish.

Gómez Dávila died in his library on the eve of his 81st birthday, on May 17, 1994.

# *A Brief Overview of the Thought of Nicolás Gómez Dávila*

## **I: Introduction**

*The most subversive book in our time would be a compendium of old proverbs.*

Nicolás Gómez Dávila was a man of wide-ranging interests, and his aphorisms reflect that fact. Although he was to a certain extent an autodidact—he received an excellent secondary education, but never attended university, instead relying on his voluminous library—he may rightfully be considered one of the great thinkers of the 20th century. Among the scholarly topics he wrote about are religion, philosophy, politics, history, literature, aesthetics, and more. Besides these scholarly interests, however, many of his aphorisms betray a more personal dimension, with intimate observations on topics like love and the process of aging.

Gómez Dávila by all accounts valued his privacy and was concerned primarily with finding the truth for himself. Why then, would he write down his thoughts and observations in aphorisms and even publish them, however secretly? Gómez Dávila was, quite possibly, writing a subversive collection of proverbs himself. He disavowed originality, and maintained that he desired only wisdom for himself, but despite his protests that he was not trying to convert anyone to his way of thinking, perhaps he secretly did harbor a hope that he might rouse a few souls from their dogmatic slumber. Of course, Gómez Dávila never resorted to a loud and vulgar way of awakening us moderns; he wrote his aphorisms so that anyone who happened to come across them might be inspired by a wisdom that is ancient yet ever young.

Unfortunately, this wisdom is largely foreign to us today, and precisely for that reason, so subversive. There are, then, quite a few aspects of Gómez Dávila’s work that merit closer examination.

## **II: Why aphorisms?**

The first and most obvious is the very form of Gómez Dávila’s work: aphorisms. There has been some speculation about the motivations behind Gómez Dávila’s choice to write aphorisms, even though he himself gave the most important reason in *Notas*. In this early work, he stated that the only two “tolerable” ways to write were a long, leisurely style, and a short, elliptical style. However, since he did not think himself capable of the long, leisurely style, he opted for aphorisms. Aphorisms, according to Gómez Dávila, are like seeds containing the promise of “infinite consequences.” Another way to think of these aphorisms is to say that aphorisms are like the summits of ideas, which allow the reader to imagine the massive mountain beneath. The sheer number of aphorisms, then, helps take place of the long, metaphysical meditation Gómez Dávila wished for; each aphorism puts another in its proper context, and taken all together, they provide an outline of the implicit text mentioned in the title. But just as importantly for Gómez Dávila, these aphorisms, while providing context for each other, cannot be made into a thought-deadening system.

Another function that Gómez Dávila’s aphorisms served was, as their Spanish title (*Escolios a un Texto Implícito*) suggests, as notes on books he had read. The Spanish word *escolio* comes

from the Greek σχόλιον (*scholion*). This word is used to describe the annotations made by ancient and medieval scribes and students in the margins of their texts. Many of these aphorisms, then, are allusions to other works. They constitute the briefest of summaries of works he read, conclusions he had drawn from these works, or judgments on these works.

Finally, Gómez Dávila's use of aphorisms was also motivated in part by polemical considerations. In the modern age, the reactionary cannot hope to formulate arguments that will convince his opponent, because he does not share any assumptions with his opponent. Moreover, even if the reactionary could argue from certain shared assumptions, modern man's dogmatism prevents him from listening to argumentation. Faced with this situation, the reactionary should instead write aphorisms. Gómez Dávila compares his aphorisms to shots fired by a guerrilla from behind a thicket on any modern idea that dares advance along the road. The reactionary will not convince his opponent, but he may convert him.

### **III: What is a reactionary?**

The second extraordinary feature of Gómez Dávila's work is its "reactionary," not merely conservative, content. "Reactionary" is mostly used today as an abusive epithet, sometimes as a synonym for that all-purpose slur, "fascist." However, Gómez Dávila proudly labeled himself a reactionary and actually created a literary persona for himself as "the authentic reactionary," precisely because of the stigma attached to the term. Gómez Dávila's lifework was to be an authentic reactionary.

The term "reactionary," then, demands some explanation. The reactionary, in the common political sense, is a rare breed in America, primarily because of America's own acceptance of the Enlightenment. The reactionary, in European history, as the name indicates, is fighting against something. That something is the French Revolution (and the Enlightenment). The conflict between the forces of the Enlightenment and the *ancien régime* was much more polarizing in Europe than it ever was in America. While America in the aftermath of its own revolution certainly witnessed its own share of power struggles between politicians with traditional, more aristocratic leanings (Federalists) and more radically democratic tendencies (Republicans), both sides generally accepted the legitimacy of Enlightenment ideals of liberal politics, which included democracy, individual rights, and a commercial society, among other things. There was, *ex hypothesi*, never any serious possibility that a group of disaffected American Tories would conspire to restore the authority of the British crown over the newly-independent United States.

In Europe, on the other hand, and especially in France, the conflict between the heirs of the French Revolution and its opponents—the original reactionaries—still raged during the time Gómez Dávila lived in Paris. Indeed, reactionary ideals exercised a powerful influence over certain sectors of French society until after World War II. One important reason for the persistence of reactionary ideals in France was the Catholic Church's own resistance to modern liberalism (e.g., Pius IX's *Syllabus of Errors*) and the persecution it often faced at the hands of secular governments following the Revolution, especially the Third Republic. In France, Catholicism and reaction were often overlapping (though not always identical) categories. The tension between modern liberalism and reaction continued to be felt in French Catholic circles during Vatican II. Though reaction as a cohesive movement largely died in the wake of the

Council, it has survived in some French Catholic circles to this day, most visibly among the Lefebvrites (SSPX).

Gómez Dávila's brand of reaction, however, was different. He did not mean to identify himself exclusively with a narrow political position. In several aphorisms, he acknowledged that there is no possibility of reversing the course of history. Traditionalism, in his eyes, could never be a viable basis for action. Indeed, the reactionary's task is to be the guardian of heritages, even the heritage of revolutionaries. This certainly does not mean that Gómez Dávila made his peace with democracy; all it means is that he also did not allow himself to be deluded by promises of the restoration of the old order. Moreover, in matters of religion, despite his disdain for Vatican II and his fierce adherence to the traditional Latin Mass, which he shared with most Catholic reactionaries, he recognized that the ordinary reactionaries, the so-called "integralists" of the period, were incapable of renewing the Church. For instance, he maintained in one aphorism that the Church needed to make better use of the historical-critical method of Biblical research—a suggestion which would make many ordinary reactionaries furious. Finally, his appreciation of some authors not usually associated with conservative Catholicism, such as Nietzsche and Heidegger, might make some "traditionalist" readers nervous.

If Gómez Dávila's brand of reaction was different, what then did he actually stand for? For Gómez Dávila, the reactionary's task in our age is to resist democracy. By democracy he means "less a political fact than a metaphysical perversion." Indeed, Gómez Dávila defines democracy as, quite literally, "an anthropotheist religion," an insane attempt to rival, or even surpass, God. The secret of modernity is that man has begun to worship man, and it is this secret which lurks behind every doctrine of inevitable progress. The reactionary's resistance, therefore, is religious in nature. "In our time, rebellion is reactionary, or else it is nothing but a hypocritical and facile farce." The most important and difficult rebellion, however, does not necessarily take place in action. "To think against is more difficult than to act against." But, all that remains to the reactionary today is "an impotent lucidity." Moreover, Gómez Dávila did not look forward to the establishment of a utopia; what he wanted was to preserve values within the world. For this purpose, not force but art was the more powerful weapon.

#### **IV: Sensual, skeptical, religious**

The third extraordinary feature of these aphorisms is Gómez Dávila's unmistakable personality. Much of the pleasure of reading the *Escolios* consists in slowly getting to know this personality. While Gómez Dávila generally did not indulge in autobiography, in the privately-published *Notas* he was slightly less guarded about himself. In one line he declares: "Sensual, skeptical, and religious, would perhaps not be a bad definition of what I am." These are the three basic strands of his personality and his work; they belong together, despite any contradictions the reader might think exist between them.

##### *Sensual*

Gómez Dávila was aware that most people view sensuality and religion as contradictory, but he was determined to keep both these basic features of his personality together. He did not deny that sensuality, in isolation, can be a vice; instead of being discarded, however, it needs to be joined

with love—love not of an abstract concept, but of an individual. Indeed, the object of love is the “ineffableness of the individual.” In Gómez Dávila’s philosophy, the sensual, by virtue of its union with love, is intimately united with the individual.

But, what exactly is the sensual? If the sensual is merely defined as the opposite of the abstract, an important element of the sensual will be missing. What is missing is value, an important and recurring term in the *Escolios*. “The sensual is the presence of a value in the sensible.” One of the most important ways of perceiving the presence of values—which are immortal—is through art. A good painting, for example, gives the spirit “a sensual enrichment.” True sensuality wants its object to enjoy eternity. This mention of eternity, in conjunction with the immortality of values, indicates the ultimate goal of sensuality. If the sensual as the embodiment of values, aspires to eternity, it must be a longing for the only being who is eternal, God. This explains why for Gómez Dávila it is not sensuality, but abstraction, that leads us away from God. This praise of sensuality may sound foreign to many Christians today, but one cannot help but be reminded of St. Thomas Aquinas’ statement: “It must be that God is in all things most intimately” (*Summa Theologiae*, I, q. 8, art. 1).

### *Skeptical*

As has already been hinted at, Gómez Dávila shares with the Romantics and the forefathers of conservatism, such as Joseph de Maistre and Edmund Burke, a distrust of Enlightenment reason and intellect. His references to reason (*razón*) and intellect (*intelecto*) are rarely complimentary. Indeed, to avoid confusion with these Enlightenment constructions, he prefers to use the term “intelligence” or “understanding” (*inteligencia*) to designate man’s ability to perceive truth. The greatest truths, however, are often perceived not by means of abstract concepts, but religious rituals. This skepticism accounts, moreover, for his unsystematic method of composition and his preference for aphorisms. No system is capable of embracing the entire universe in concepts. Not only is Gómez Dávila extremely skeptical of man’s ability to understand the world, he is also very cautious with respect to man’s ability to do what is right. “Good will” and “sincerity” are not excuses for our mistakes, but instead only make our mistakes more serious. Not surprisingly, he is a strong believer in the reality of sin.

Gómez Dávila, however, did not merely repeat old criticisms of the Enlightenment worship of an abstract reason; he turned skepticism into a strength. This can be seen from his discussion of “problems” and “solutions,” two words that recur throughout his work. Gómez Dávila turns their customary relationship on its head. For him, problems are good, and solutions are bad. His first, and most obvious, objection to solutions is that all the modern world’s solutions simply have not worked. Indeed, the modern world is “drowning in solutions.” This observation, true as it may be, still does not reach the core of Gómez Dávila’s objections to solutions. It is not only modern man who is incapable of finding solutions to the world’s problems; no man can devise solutions to his problems. Problems are not to be solved; they are to be lived out in our lives. For Gómez Dávila, man is an animal that has only a divine solution. Skepticism, then, is not a way of finding reasons not to believe in God, but rather of “pruning our faith” in God.

Another word that recurs throughout the *Escolios*, often (though not always) in connection with skepticism, is “smile.” I do not have time to make a complete study of the connection between

skepticism and smiles, but I suspect that Gómez Dávila is the first philosopher to develop a metaphysics of the smile.

### ***Religious***

Some readers may be inclined to dismiss or at least minimize the role of religion in Gómez Dávila's worldview. That would be a fundamental mistake, however, in the most literal sense of the world. The foundation of Gómez Dávila's thought, of his being, was God. As seen above, his reactionary critique of the modern world is essentially a religious one. The reactionary rebellion, in which Gómez Dávila calls us to join him, consists of recognizing God for who He is, and recognizing man's utter dependence on God.

"Between the birth of God and His death the history of man unfolds." This is not a bizarre reversal of Nietzsche's death of God scenario, or a rehash of Feuerbach's thesis that man creates the gods in his own image. On the contrary, what Gómez Dávila is saying is that it is our belief in and knowledge of God that make us human and separate us from the animals. The ability to perceive mystery and beauty in the things of this world is unique to man; the apes do not feel the "sacred horror" that men feel. What results from this sacred horror? "God is born in the mystery of things." This feeling of sacred horror is something each individual must experience for himself. For this reason, Gómez Dávila's religion was intensely personal: "To depend on God is the being's being." "God exists for me in the same act in which I exist." Indeed, the entire tone of his *Escolios* is one of contemplation in a pervasive silence, which is only broken by the faint sound of Gómez Dávila writing a comment into one of his notebooks.

At the same time, Gómez Dávila's personal religiosity did not become an attack on religious institutions as such, and he always remained a son of the Catholic Church. Nevertheless, he was not afraid to criticize the Church. Indeed, he wrote numerous aphorisms lamenting developments in the Church, especially in the wake of Vatican II. To pick just one example, "the sacrifice of the Mass today is the torturing of the liturgy." But he always strove to make sure that his criticisms of the Church were "thought from within the Church." Much of the poignancy of Gómez Dávila's laments stems, of course, precisely from his great love for the Church. Despite his disappointment with the present, he was mindful that there is no going back to the primitive Church of the Acts of the Apostles, much less to "the lone Christ of the gospels."

Gómez Dávila's Catholicism, then, is a combination of the metaphysical, the anthropological, the aesthetic, and the historical. Indeed, all the different threads of Gómez Dávila's thought, all the many aphorisms, converge in his belief in God.

### **V: Conclusion**

Finally, two suggestion for those readers whose interest in Gómez Dávila has been piqued by this short essay. First, Gómez Dávila cited Nietzsche in his epigraphs for a reason. He would have nothing but scorn for those readers who enthusiastically quote him without grasping his "very definite philosophical sensibility." The reader should carefully ponder an aphorism before quoting it—and then only at his own risk.

Second, Gómez Dávila's aphorisms are truly existential. For Gómez Dávila philosophy is not a purely intellectual discipline, but rather a way of life. Each aphorism should act as a call not just to discern the truth, but to assimilate it and to live it.

—“*Quel fanatisme!*” exclama le pharmacien, en se penchant vers le notaire.

*¡Oh! Pues si no me entienden  
—respondió Sancho—no es mara-  
villa que mis sentencias sean teni-  
das por disparates.*

ὁλιγόστιχα μέν, δυνάμεως δὲ μεστὰ

DIOGENES LAERTIUS

*De Clarorum Philosophorum Vitis*, VII, 165.

*A hand, a foot, a leg, a head,  
Stood for the whole to be imaginèd.*

W. SHAKESPEARE

*The Rape of Lucrece*, 1427-28.

*Aux meilleurs esprits  
Que d'erreurs promises!*

*Ni vu ni connu,*

*Le temps d'un sein nu*

*Entre deux chemises!*

P. VALERY

*Le Sylphe*, 10-14.

*Daß es sich hier um die lange Logik einer  
ganz bestimmten philosophischen Sensibilität  
handelt und nicht um ein Durcheinander  
von hundert beliebigen Paradoxien  
und Heterodoxien, ich glaube, davon  
ist auch meinen wohlwollendsten Lesern  
nichts aufgegangen.*

F. NIETZSCHE

*Letter to Georg Brandes*, Nice, 8 January 1888 (III.281).

*Et miraris quod paucis placebo, cui cum  
paucis convenit, cui omnia fere aliter  
videntur ac vulgo a quo semper quod longissime  
abest id penitus rectum iter  
censeo.*

F. PETRARCA

*Epistolae Rerum Familiarium*, XIX, 7.

**#1 — #809**

**Selected Aphorisms from**

*Escolios a un Texto Implícito I (1977)*

**p. 25**

#1

—*Los hombres cambian menos de ideas que las ideas de disfraz.*

*En el decurso de los siglos las mismas voces dialogan.*

—Men change ideas less than ideas change disguise.

Through the course of the centuries the same voices are in dialogue.

#2

—*El lector no encontrará aforismos en estas páginas.*

*Mis breves frases son los toques cromáticos de una composición “pointilliste.”*

—The reader will not find aphorisms in these pages.

My brief sentences are the dots of color in a pointillist painting.

#3

—*Es fácil creer que participamos de ciertas virtudes cuando compartimos los defectos que implican.*

—It is easy to believe that we partake of certain virtues when we share in the defects they imply.

#4

—*Quienes gemen sobre la estrechez del medio en que viven pretenden que los acontecimientos, los vecinos, los paisajes, les den la sensibilidad y la inteligencia que la naturaleza les negó.*

—Those who lament the narrowness of the environment in which they live long for events, neighbors, landscapes to give them the sensibility and intelligence which nature denied them.

#5

—*Adaptarse es sacrificar un bien remoto a una urgencia inmediata.*

—To adapt is to sacrifice a remote good to an immediate necessity.

**p. 26**

#6

—*La madurez del espíritu comienza cuando dejamos de sentirnos encargados del mundo.*

—Spiritual maturity begins when we stop feeling like we have to take care of the world.

#7

—*Nada suele ser más difícil que no fingir comprender.*

—In general, nothing is more difficult than not to feign understanding.

#8

—*El amor es el órgano con que percibimos la inconfundible individualidad de los seres.*

—Love is the organ with which we perceive the unmistakable individuality of beings.

#9

—*La libertad no es fin, sino medio. Quien la toma por fin no sabe qué hacer cuando la obtiene.*

—Liberty is not an end, but a means. Whoever mistakes it for an end does not know what to do once he attains it.

#10

- Satisfacer el orgullo del hombre es quizá más fácil de lo que nuestro orgullo imagina.*  
—To satisfy man's pride is perhaps easier than our pride imagines.

#11

- Hay mil verdades, el error es uno.*  
—There are a thousand truths; error is one.

#12

- Nuestra última esperanza está en la injusticia de Dios.*  
—Our last hope lies in the injustice of God.

#13

- Para Dios no hay sino individuos.*  
—For God there are only individuals.

#14

- Cuando las cosas nos parecen ser sólo lo que parecen, pronto nos parecen ser menos aún.*  
—When things appear to us to be only what they appear to be, soon they appear to us to be even less.

p. 27

#15

- El psicólogo habita los suburbios del alma, como el sociólogo la periferia de la sociedad.*  
—The psychologist dwells in the slums of the soul, just as the sociologist dwells on the outskirts of society.

#16

- Una presencia voluptuosa comunica su esplendor sensual a toda cosa.*  
—A voluptuous presence communicates its sensual splendor to every thing.

#17

- Todo fin diferente de Dios nos deshonra.*  
—Every end other than God dishonors us.

#18

- Solo la libertad limita las abusivas intervenciones de la ignorancia.*  
*La política es la ciencia de las estructuras sociales adecuadas a la convivencia de seres ignorantes.*  
—Only liberty limits the abusive interventions of ignorance.  
Politics is the science of social structures made suitable for the common life of ignorant persons.

#19

- Una “sociedad ideal” sería el cementerio de la grandeza humana.*  
—An “ideal society” would be the graveyard of human greatness.

## #20

—Después de toda revolución el revolucionario enseña que la revolución verdadera será la revolución de mañana.

*El revolucionario explica que un miserable traidor betrayó la revolución de ayer.*

—After every revolution the revolutionary teaches that the true revolution will be tomorrow's revolution.

The revolutionary explains that a despicable villain betrayed yesterday's revolution.

## #21

—Los parlamentos democráticos no son recintos donde se discute, sino donde el absolutismo popular registra sus edictos.

—Democratic parliaments are not forums where debates take place, but rather where popular absolutism registers its decrees.

## **p. 28**

### #22

*—El burgués entrega el poder para salvar el dinero; después entrega el dinero para salvar el pellejo; y finalmente lo ahorcan.*

—The bourgeois gives up his power in order to save his money; then he gives up his money in order to save his skin; and finally they hang him.

### #23

—Burguesía es todo conjunto de individuos inconformes con lo que tienen y satisfechos de lo que son.

—The bourgeoisie is any group of individuals dissatisfied with what they have and satisfied with what they are.

### #24

*—Los marxistas definen económicamente a la burguesía para ocultarnos que pertenecen a ella.*

—Marxists define the bourgeoisie in economic terms in order to hide from us the fact that they belong to it.

### #25

*—El militante comunista antes de su victoria merece el mayor respeto.*

*Después no es más que un burgués atareado.*

—The militant communist before his victory deserves the greatest respect.

Afterwards, he is nothing more than an overworked bourgeois.

### #26

*—El amor al pueblo es vocación de aristócrata. El demócrata no lo ama sino en período electoral.*

—Love of the people is the aristocrat's vocation. The democrat does not love the people except during election season.

#27

- A medida que el estado crece el individuo disminuye.*
- By the same measure that the state grows, the individual shrinks.

#28

- No logrando realizar lo que anhela, el “progreso” bautiza anhelo lo que realiza.*
- Unable to achieve what it desires, “progress” christens what it achieves desire.

#29

- La técnica no cumple los viejos sueños del hombre, sino los remeda con sorna.*
- Technology does not fulfill man's perennial dreams, but craftily mimics them.

**p. 29**

#30

- Cuando se deje de luchar por la posesión de la propiedad privada se luchará por el usufructo de la propiedad colectiva.*
- When people stop fighting for the possession of private property, they will fight for the usufruct in collective property.

#31

- La movilidad social ocasiona la lucha de clases.*
- El enemigo de las clases altas no es el inferior carente de toda posibilidad de ascenso, sino el que no logra ascender cuando otros ascienden.*
- Social mobility occasions class warfare.
- The enemy of the upper classes is not the inferior man who lacks every chance to rise, but rather the man who does not manage to rise when others rise.

#32

- Cierta manera desdenosa de hablar del pueblo denuncia al plebeyo disfrazado.*
- A certain disdainful way of speaking about the people reveals the plebeian in disguise.

#33

- El hombre cree que su impotencia es la medida de las cosas.*
- Man believes that his impotence is the measure of things.

#34

- La autenticidad del sentimiento depende de la claridad de la idea.*
- The authenticity of the sentiment depends on the clarity of the idea.

#35

- El vulgo admira más lo confuso que lo complejo.*
- The mob admires the confused more than the complex.

#36

- Pensar suele reducirse a inventar razones para dudar de lo evidente.*
- Thinking is often reduced to inventing reasons to doubt the obvious.

#37

- Negarse a admirar es la marca de la bestia.  
—To refuse to admire is the mark of the beast.

**p. 30**

#38

- El que renuncia parece impotente al que es incapaz de renunciar.  
—The man who renounces appears impotent to the man incapable of renouncing.

#39

- No hay substituto noble a la esperanza ausente.  
—There is no noble substitute for absent hope.

#40

- Más seguramente que la riqueza hay una pobreza maldita: —la del que no sufre de ser pobre sino de no ser rico; la del que tolera satisfecho todo infortunio compartido; la del que no anhela abolirla, sino abolir el bien que envidia.  
—More surely than an accursed wealth there is an accursed poverty: that of the man who suffers not from being poor but from not being rich; that of the man who complacently tolerates every misfortune shared by someone else; that of the man who desires not to abolish poverty, but to abolish the good he covets.

#41

- El hombre prefiere disculparse con la culpa ajena que con inocencia propia.  
—Man prefers to excuse himself with somebody else's fault rather than with his own innocence.

#42

- El tiempo es menos temible porque mata que porque desenmascara.  
—Time should be feared less because it kills than because it unmasks.

#43

- Las frases son piedrecillas que el escritor arroja en el alma del lector.  
*El diámetro de las ondas concéntricas que desplazan depende de las dimensiones del estanque.*  
—Phrases are pebbles that the writer tosses into the reader's soul.  
The diameter of the concentric waves they displace depends on the dimensions of the pond.

#44

- El genio es la capacidad de lograr sobre nuestra imaginación aterida el impacto que cualquier libro logra sobre la imaginación del niño.  
—Genius is the capacity to make on our stiff, frozen imagination the impact that any book makes on a child's imagination.

**p. 31**

#45

- El filósofo no es vocero de su época, sino ángel cautivo en el tiempo.  
—The philosopher is not the spokesman of his age, but an angel imprisoned in time.

#46

—*Tener razón es una razón de más para no lograr ningún éxito.*  
—To be right is just one more reason not to achieve any success.

#47

—*Las perfecciones de quien amamos no son ficciones del amor. Amar es, al contrario, el privilegio de advertir una perfección invisible a otros ojos.*  
—The perfections of the one we love are not fictions of love. To love, on the contrary, is the privilege of noticing a perfection invisible to other eyes.

#48

—*Ni la religión se originó en la urgencia de asegurar la solidaridad social, ni las catedrales fueron construidas para fomentar el turismo.*  
—Religion did not arise out of the need to assure social solidarity, nor were cathedrals built to encourage tourism.

#49

—*Todo es trivial si el universo no está comprometido en una aventura metafísica.*  
—Everything is trivial if the universe is not committed to a metaphysical adventure.

#50

—*Mientras más graves sean los problemas, mayor es el número de ineptos que la democracia llama a resolverlos.*  
—The more serious its problems, the greater the number of inept men democracy calls forth to solve them.

#51

—*La legislación que protege minuciosamente la libertad estrangula las libertades.*  
—Legislation that protects liberty down to the last detail strangles liberties.

**p. 32**

#52

—*Más repulsivo que el futuro que los progresistas involuntariamente preparan, es el futuro con que sueñan.*  
—More repulsive than the future which progressives involuntarily prepare is the future they dream of.

#53

—*La presencia política de la muchedumbre culmina siempre en un apocalipsis infernal.*  
—The political presence of the masses always culminates in a hellish apocalypse.

#54

—*Lucha contra la injusticia que no culmine en santidad, culmina en convulsiones sangrientas.*  
—The struggle against injustice that does not culminate in sanctity culminates in bloody upheavals.

### #55

- La política sabia es el arte de vigorizar la sociedad y de debilitar el Estado.*  
—Wise politics is the art of invigorating society and weakening the State.

### #56

- La importancia histórica de un hombre rara vez concuerda con su naturaleza íntima.*  
*La historia está llena de bobos victoriosos.*  
—The historical importance of a man rarely corresponds to his intimate nature.  
History is full of victorious morons.

### #57

- Espasmos de vanidad herida, o de codicia conculcada, las doctrinas democráticas inventan los males que denuncian para justificar el bien que proclaman.*  
—Spasms of injured vanity, or of greed trampled underfoot—democratic doctrines invent the evils they denounce in order to justify the good they proclaim.

### #58

- La historia sepulta, sin resolverlos, los problemas que plantea.*  
—History buries, without solving, the problems it raises.

p. 33

### #59

- El escritor procura que la sintaxis le devuelva al pensamiento la sencillez que las palabras le quitan.*  
—The writer arranges for syntax to return to thought the simplicity which words take away.

### #60

- Nadie tiene capital sentimental suficiente para malgastar el entusiasmo.*  
—Nobody has so much sentimental capital that he can afford to squander his enthusiasm.

### #61

- La momentánea belleza del instante es lo único que concuerda en el universo con el afán de nuestras almas.*  
—The momentary beauty of the instant is the only thing in the universe which accords with the deepest desire of our souls.

### #62

- En la sociedad medieval la sociedad es el estado; en la sociedad burguesa estado y sociedad se enfrentan; en la sociedad comunista el estado es la sociedad.*  
—In medieval society, society is the state; in the bourgeois society, state and society confront each other; in the Communist society, the state is society.

#63

—*El azar regirá siempre la historia, porque no es posible organizar el estado de manera que no importe quien mande.*

—Chance will always rule history, because it is not possible to organize the state in such a way that it does not matter who rules.

#64

—*Comenzamos eligiendo porque admiramos y terminamos admirando porque elegimos.*

—We start out choosing because we admire and we end up admiring because we chose.

#65

—*Una providencia compasiva reparte a cada hombre su embrutecimiento cotidiano.*

—A compassionate providence allots each man his daily stultification.

**p. 34**

#66

—*La mayor astucia del mal es su mudanza en dios doméstico y secreto, cuya hogareña presencia reconforta.*

—Evil's greatest guile is its transformation into a domestic, secret god, a comforting presence on the hearth.

#67

—*La vulgaridad consiste en pretender ser lo que no somos.*

—Vulgarity consists in striving to be what we are not.

#68

—*La idea inteligente produce placer sensual.*

—An intelligent idea produces sensual pleasure.

#69

—*El libro no educa a quien lo lee con el fin de educarse.*

—A book does not educate someone who reads it to become educated.

#70

—*El placer es el relámpago irrisorio del contacto entre el deseo y la nostalgia.*

—Pleasure is the ludicrous spark caused by the contact between desire and nostalgia.

#71

—*Para las circunstancias conmovedoras sólo sirven lugares comunes. Una canción imbécil expresa mejor un gran dolor que un noble verso.*

*La inteligencia es actividad de seres impasibles.*

—For moving situations only commonplaces will do. A stupid song expresses great pain better than a noble verse.

Intelligence is an activity of impassible beings.

#72

- La sabiduría no consiste en moderarse por horror al exceso, sino por amor al límite.*  
—Wisdom consists in being moderate not out of horror of excess, but out of love for the limit.

**p. 35**

#73

- No es cierto que las cosas valgan porque la vida importe. Al contrario, la vida importa porque las cosas valen.*

—It is not true that things have value because life matters. On the contrary, life matters because things have value.

#74

- La verdad es la dicha de la inteligencia.*

—Truth is the happiness of intelligence.

#75

- En el auténtico humanismo se respira la presencia de una sensualidad discreta y familiar.*

—In authentic humanism there breathes the presence of a discrete and comfortable sensuality.

#76

- Quien no vuelva la espalda al mundo actual se deshonra.*

—Whoever does not turn his back on the contemporary world dishonors himself.

#77

- La sociedad premia las virtudes chillonas y los vicios discretos.*

—Society rewards screaming virtues and discrete vices.

#78

- Sólo tenemos las virtudes y los defectos que no sospechamos.*

—We only have those virtues and those flaws which we do not suspect.

#79

- El alma crece hacia adentro.*

—The soul grows inwards.

#80

- Para excusar sus atentados contra el mundo, el hombre resolvió que la materia es inerte.*

—To excuse his attacks against the world, man determined that matter is inert.

**p. 36**

#81

- Sólo vive su vida el que la observa, la piensa, y la dice; a los demás su vida los vive.*

—Only he lives his life who observes it, thinks it, and says it; the rest let life live them.

#82

- Escribir corto, para concluir antes de hastiar.
- Write concisely, so as to finish before making the reader sick.

#83

- Nuestra madurez necesita reconquistar su lucidez diariamente.
- Our maturity must re-conquer its lucidity daily.

#84

- Pensar suele ser contestación a un atropello más que a una interrogación.
- Thought tends to be a response to an outrage rather than to a question.

#85

- El ironista desconfía de lo que dice sin creer que lo contrario sea cierto.
- The ironist mistrusts what he says without believing that the opposite is true.

#86

- La belleza no sorprende, sino colma.
- Beauty does not surprise us, but fills us till we overflow.

#87

- El espíritu busca en la pintura un enriquecimiento sensual.
- The spirit searches in a painting for a sensual enrichment.

#88

- La sabiduría consiste en resignarse a lo único posible sin proclamarlo lo único necesario.
- Wisdom consists in resigning oneself to the only thing possible without proclaiming it the only thing necessary.

**p. 37**

#89

- Sólo una cosa no es vana: la perfección sensual del instante.
- Only one thing is not in vain: the sensual perfection of the moment.

#90

- El héroe y el cobarde definen de igual manera el objeto que perciben de manera antagónica.
- The hero and the coward define in the same way the object which they perceive in antagonistic ways.

#91

- ¿Qué importa que el historiador diga lo que los hombres hacen, mientras no sepa contar lo que sienten?
- What does it matter that the historian says what men do if he does not know how to relate what they feel?

#92

- El prestigio de la “cultura” hace comer al tonto sin hambre.*  
—The prestige of “culture” makes the fool eat though he is not hungry.

#93

- Tan imbécil es el hombre serio como la inteligencia que no lo es.*  
—The serious man is just as idiotic as intelligence that is not serious.

#94

- La historia no muestra la ineeficacia de los actos sino la vanidad de los propósitos.*  
—History shows not the inefficacy of actions but the futility of intentions.

#95

- El que ignora que dos adjetivos contrarios califican simultáneamente todo objeto no debe hablar de nada.*  
—He who is not aware that two opposite adjectives simultaneously qualify every object should not speak of anything.

p. 38

#96

- Los argumentos con que justificamos nuestra conducta suelen ser más estúpidos que nuestra conducta misma.*  
*Es más llevadero ver vivir a los hombres que oírlos opinar.*  
—The arguments with which we justify our conduct are often dumber than our actual conduct.  
It is more tolerable to watch men live than to hear them spout their opinions.

#97

- El hombre no quiere sino al que lo adulata, pero no respeta sino al que lo insulta.*  
—A man loves only someone who adores him, but respects only someone who insults him.

#98

- Llámase buena educación los hábitos provenientes del respeto al superior transformados en trato entre iguales.*  
—What are called good manners are habits derived from respect for a superior transformed into dealings between equals.

#99

- La estupidez es el ángel que expulsa al hombre de sus momentáneos paraísos.*  
—Stupidity is the angel that expels man from his momentary paradises.

#100

- Despreciar o ser despreciado es la alternativa plebeya de la vida de relación.*  
—To scorn or to be scorned is the plebeian alternative of animal life.

#101

- Basta que unas alas nos rocen para que miedos ancestrales resuciten.*  
—It is enough for a few wings to brush us and ancestral fears will reawaken.

#102

- Pensar como nuestros contemporáneos es la receta de la prosperidad y de la estupidez.*  
—To think like our contemporaries is the prescription for prosperity and for stupidity.

**p. 39**

#103

- La pobreza es la única barrera al tropel de vulgaridades que relinchan en las almas.*  
—Poverty is the only barrier to the throng of vulgarities that whinny inside souls.

#104

- Educar al hombre es impedirle la “libre expresión de su personalidad.”*  
—To educate man is to impede the “free expression of his personality.”

#105

- Dios es la substancia de lo que amamos.*  
—God is the substance of what we love.

#106

- Necesitamos que nos contradigan para afinar nuestras ideas.*  
—We need people to contradict us in order to refine our ideas.

#107

- La sinceridad corrompe, a la vez, las buenas maneras y el buen gusto.*  
—Sincerity corrupts, simultaneously, good manners and good taste.

#108

- La sabiduría se reduce a no enseñarle a Dios cómo se deben hacer las cosas.*  
—Wisdom comes down to not showing God how things should be done.

#109

- Algo divino aflora en el momento que precede el triunfo y en el que sigue al fracaso.*  
—Something divine blossoms in the moment preceding triumph and following failure.

#110

- La literatura toda es contemporánea para el lector que sabe leer.*  
—All literature is contemporary for the reader who knows how to read.

**p. 40**

#111

- La prolíjidad no es exceso de palabras, sino escasez de ideas.*  
—Prolixity is not an excess of words but a dearth of ideas.

#112

- Tan repetidas veces han enterrado a la metafísica que hay que juzgarla inmortal.*  
—They have buried metaphysics so many times that it must be considered immortal.

#113

- Un gran amor es una sensualidad bien ordenada.*  
—A great love is a well ordered sensuality.

#114

- Llamamos egoísta a quien no se sacrifica a nuestro egoísmo.*  
—We call an egoist anyone who does not sacrifice himself to our egoism.

#115

- Los prejuicios de otras épocas nos son incomprensibles cuando los nuestros nos ciegan.*  
—The prejudices of other ages are incomprehensible to us when our own blind us.

#116

- Ser joven es temer que nos crean estúpidos; madurar es temer serlo.*  
—To be young is to fear being thought stupid; to mature is to fear being stupid.

#117

- La humanidad cree remediar sus errores reiterándolos.*  
—Mankind believes that it corrects its mistakes by repeating them.

#118

- El que menos comprende es el que se obstina en comprender más de lo que se puede comprender.*  
—He who understands least is he who stubbornly insists on understanding more than can be understood.

**p. 41**

#119

- Civilización es lo que logran salvar los viejos de la embestida de los idealistas jóvenes.*  
—Civilization is what old men manage to salvage from the onslaught of young idealists.

#120

- Ni pensar prepara a vivir, ni vivir prepara a pensar.*  
—Thinking does not prepare one to live, nor does living prepare one to think.

#121

- Lo que creemos nos une o nos separa menos que la manera de creerlo.*  
—What we believe unites or divides us less than how we believe it.

#122

- La nobleza humana es obra que el tiempo a veces labra en nuestra ignominia cotidiana.*  
—Human nobility is a work that time occasionally fashions in our daily ignominy.

#123

- En la incoherencia de una constitución política reside la única garantía auténtica de libertad.  
—In the incoherence of a political constitution resides the only authentic guarantee of liberty.

#124

- Depender sólo de la voluntad de Dios es nuestra verdadera autonomía.  
—To depend solely on God's will is our true autonomy.

#125

- La elocuencia es hija de presunción.  
—Eloquence is the child of presumption.

#126

- Negarnos a considerar lo que nos repugna es la más grave limitación que nos amenace.  
—Refusing to consider what disgusts us is the most serious limitation threatening us.

**p. 42**

#127

- Todos tratamos de sobornar nuestra voz, para que llame error o infortunio al pecado.  
—We all try to bribe our voice so that it will call sin “error” or “misfortune.”

#128

- El hombre no crea sus dioses a su imagen y semejanza, sino se concibe a la imagen y semejanza de los dioses en que cree.  
—Man does not create his gods in his image and likeness, but rather conceives himself in the image and likeness of the gods in which he believes.

#129

- La idea ajena sólo interesa al tonto cuando roza sus tribulaciones personales.  
—The idea of another only interests the fool when it touches on his own personal tribulations.

#130

- Si Dios fuese conclusión de un raciocinio, no sentiría necesidad de adorarlo.  
Pero Dios no es sólo la substancia de lo que espero, sino la substancia de lo que vivo.  
—If God were the conclusion of a syllogism, I would not feel compelled to adore Him.  
But God is not merely the substance of what I hope for, but the substance of what I live.

#131

- ¡Qué modestia se requiere para esperar sólo del hombre lo que el hombre anhela!  
—What modesty is required to expect from man only what he yearns for!

#132

- ¿Quién no teme que el más trivial de sus momentos presentes parezca un paraíso perdido a sus años venideros?  
—Who does not fear that the most trivial of his present moments will seem a lost paradise in years to come?

#133

- Elegancia, dignidad, nobleza, son los únicos valores que la vida no logra irrespetar.*  
—Elegance, dignity, nobility are the only values life does not succeed in disrespecting.

**p. 43**

#134

- Una vida intelectual veraz y austera nos raja de las manos artes, letras, ciencias, para reducirnos a la escueta confrontación con el destino.*  
—A truthful, austere intellectual life grabs out of our hands arts, letters, and sciences, in order to prepare us to confront fate all alone.

#135

- La desesperación es el desfiladero sombrío por donde el alma asciende hacia un universo que la codicia ya no empañá.*  
—Despair is the dark valley through which the soul ascends toward a universe no longer sullied by greed.

#136

- Nada más peligroso que resolver problemas transitorios con soluciones permanentes.*  
—Nothing is more dangerous than to solve ephemeral problems with permanent solutions.

#137

- Las desigualdades naturales amargarían la vida del demócrata, si la denigración no existiera.*  
—Natural inequalities would make the democrat's life bitter, if slander did not exist.

#138

- Cierta cortesía intelectual nos hace preferir la palabra ambigua. El vocablo unívoco somete el universo a su arbitraria rigidez.*  
—A certain intellectual courtesy makes us prefer the ambiguous word. The univocal term subjects the universe to its arbitrary rigidity.

#139

- La sombra del orgullo sofoca la germinación de mil vilezas.*  
—Pride's shadow smothers the sprouting of a thousand infamies.

#140

- La causa de las estupideces democráticas es la confianza en el ciudadano anónimo; y la causa de sus crímenes es la confianza del ciudadano anónimo en sí mismo.*  
—The cause of democracy's stupidities is confidence in the anonymous citizen; and the cause of its crimes is the anonymous citizen's confidence in himself.

**p. 44**

#141

- El arte nunca hastía porque cada obra es una aventura que ningún éxito previo garantiza.*  
—Art never grows tiresome because each work is an adventure which no previous success guarantees.

#142

—Escribir sería fácil si la misma frase no pareciera alternativamente, según el día y la hora, mediocre y excelente.

—Writing would be easy if the same phrase did not appear alternately, depending on the day and the hour, mediocre and excellent.

#143

—El rechazo nos inquieta y la aprobación nos confunde.

—Rejection troubles us and approval confuses us.

#144

—Las amistades duraderas suelen necesitar torpezas compartidas.

—Lasting friendships usually require a shared laziness.

#145

—El problema auténtico no exige que lo resolvamos sino que tratemos de vivirlo.

—The authentic problem demands not that we solve it but that we try to live it.

#146

—Las agitaciones populares carecen de importancia mientras no se convierten en problemas éticos de las clases dirigentes.

—Popular disturbances lack importance so long as they do not become ethical problems for the ruling classes.

#147

—La novela añade a la historia su tercera dimensión.

—The novel adds to history its third dimension.

**p. 45**

#148

—Ninguna ciudad revela su belleza mientras su torrente diurno la recorre.

—La ausencia del hombre es la condición última de la perfección de toda cosa.

—No city reveals its beauty as long as its daily torrent runs through it.

The absence of man is the final condition of the perfection of everything.

#149

—Nada más raro que quien afirma, o niega, no exagere para halagar o herir.

—Nothing is rarer than someone who affirms, or denies, but does not exaggerate in order to flatter or to injure.

#150

—Que rutinario sea hoy insulto comprueba nuestra ignorancia en el arte de vivir.

—How routine insults are today proves our ignorance in the art of living.

#151

- Quienes se equivocan parcialmente nos irritan, quienes se equivocan totalmente nos divierten.*  
—Those who are partially wrong irritate us; those who are totally wrong amuse us.

#152

- Entre adversarios inteligentes existe una secreta simpatía, ya que todos debemos nuestra inteligencia y nuestras virtudes a las virtudes y a la inteligencia de nuestro enemigo.*  
—Between intelligent adversaries there exists a secret sympathy, since we all owe our intelligence and our virtues to the virtues and intelligence of our enemy.

#153

- El hombre más desesperado es solamente el que mejor esconde su esperanza.*  
—The most desperate man is only the man who best hides his hope.

**p. 46**

#154

- Aun cuando la humildad no nos salva del infierno en todo caso nos salva del ridículo.*  
—Even if humility did not save us from hell, in any event it saves us from ridicule.

#155

- Ser capaces de amar algo distinto de Dios demuestra nuestra mediocridad indeleble.*  
—Our ability to love something other than God proves our indelible mediocrity.

#156

- En el silencio de la noche el espíritu olvida el cuerpo minado que lo apresa, y consciente de su imperecedera juventud se juzga hermano de toda terrestre primavera.*  
—In the silence of the night the spirit forgets the weary body holding it captive, and conscious of its imperishable youth, considers itself the brother of every earthly spring.

#157

- Nadie carece totalmente de cualidades capaces de despertar nuestro respeto, nuestra admiración, o nuestra envidia.*  
*Quien parezca incapaz de darnos ejemplo ha sido negligentemente observado.*  
—Nobody is completely lacking in qualities able to arouse our respect, our admiration, or our envy.  
Whoever might appear unable to give us an example has been carelessly observed.

#158

- De los seres que amamos su existencia nos basta.*  
—Of the beings we love, their existence is enough for us.

#159

- El historiador norteamericano no puede escribir historia sin lamentar que la providencia no lo consultara previamente.*  
—An American historian cannot write history without lamenting that providence did not consult him beforehand.

**p. 47**

#160

—*No es el origen de las religiones, o su causa, lo que requiere explicación, sino la causa y el origen de su oscurecimiento y de su olvido.*

—It is not the origin of religions, or their cause, which requires explanation, but rather the cause and origin of their eclipse and neglect.

#161

—*Al través de mil nobles cosas perseguimos a veces solamente el eco de alguna trivial emoción perdida.*

—*¿Morará mi corazón eternamente bajo la sombra de la viña, cerca a la tosca mesa, frente al esplendor del mar?*

—In the midst of a thousand noble things we sometimes pursue only the echo of some trivial lost emotion.

Will my heart rest for eternity beneath the vineyard's shadow, near the rough, unfinished table, in the sight of the splendor of the sea?

#162

—*Participar en empresas colectivas permite hartar el apetito sintiéndose desinteresado.*

—Participating in collective enterprises allows the appetite to be satisfied, even as it feels uninterested.

#163

—*El cemento social es el incienso recíproco.*

—What cements society together is mutual flattery.

#164

—*El hombre no se sentiría tan desdichado si le bastara desear sin fingirse derechos a lo que desea.*

—Man would not feel so unfortunate if it were enough for him to desire without pretending to have a right to what he desires.

#165

—*La vanidad no es afirmación, sino interrogación.*

—Vanity is not an affirmation but a question.

#166

—*La más insensata promesa nos parece devolución de un bien perdido.*

—The most foolish promise appears to us to be the return of a lost good.

**p. 48**

#167

—Criticar al burgués recibe doble aplauso: el del marxista, que nos juzga inteligentes porque corroboramos sus prejuicios; el del burgués, que nos juzga acertados porque piensa en su vecino.

—Criticism of the bourgeois receives praise from two sources: the Marxist, who considers us intelligent because we confirm his prejudices; the bourgeois, who considers us wise because he is thinking about his neighbor.

#168

—La fealdad de un objeto es condición previa de su multiplicación industrial.

—The ugliness of an object is a prior condition of its industrial multiplication.

#169

—El moderno ambiciona reemplazar con objetos que compra lo que otros tiempos esperaban de la cultura metódica de los sentimientos.

—Modern man has the ambition of replacing with objects he buys what other ages hoped to obtain from the methodical cultivation of the sentiments.

#170

—Otras épocas quizá fueron vulgares como la nuestra, pero ninguna tuvo la fabulosa caja de resonancia, el amplificador inexorable, de la industria moderna.

—Other ages may have been as vulgar as ours, but none had the extraordinary sounding board, the inexorable amplifier, of modern industry.

#171

—La tentación del comunista es la libertad del espíritu.

—The communist's temptation is spiritual freedom.

#172

—La sabiduría más presuntuosa se avergüenza ante el alma ebria de amor o de odio.

—The most presumptuous wisdom stands ashamed before the soul drunk with love or hatred.

#173

—Envejecer es catástrofe del cuerpo que nuestra cobardía convierte en catástrofe del alma.

—Aging is a catastrophe of the body which our cowardice turns into a catastrophe of the soul.

**p. 49**

#174

—El futuro próximo traerá probablemente extravagantes catástrofes, pero lo que más seguramente amenaza al mundo no es la violencia de muchedumbres famélicas, sino el hartazgo de masas tediosas.

—The near future will probably bring extraordinary catastrophes, but what threatens the world most certainly is not the violence of ravenous crowds, but the weariness of boring masses.

#175

- Atribuir a la vejez la hez acumulada de una vida es el consuelo de los viejos.  
—To attribute to old age the dregs accumulated throughout life is the consolation of the old.

#176

- La delicadeza moral se veda a sí misma cosas que concede a los demás.  
—Moral delicacy forbids to itself things it allows to others.

#177

- Ceder a tentaciones nobles evita rendirse a tentaciones bajas.  
—Succumbing to noble temptations prevents surrendering to base temptations.

#178

- Vencer a un tonto nos humilla.  
—Defeating a fool humiliates us.

#179

- El tránsito de un libro a otro libro se hace a través de la vida.  
—The passage from one book to another book is made through life.

#180

- Las palabras no comunican, recuerdan.  
—Words do not communicate, they remind.

#181

- El hombre se arrastra a través de las desilusiones apoyado en pequeños éxitos triviales.  
—Man hobbles through disappointments supported by small, trivial successes.

**p. 50**

#182

- Lejos de garantizar a Dios, la ética no tiene suficiente autonomía para garantizarse a sí misma.  
—Far from establishing God as certain, ethics does not have sufficient autonomy to establish even itself as certain.

#183

- ¿Cómo puede vivir quien no espera milagros?  
—How can anyone live who does not hope for miracles?

#184

- Las ambiciones legítimas se avergüenzan y dimiten en medio del tropel de ambiciones fraudulentas.  
—Legitimate ambitions become shy and resigning amidst the throng of fraudulent ambitions.

#185

- El veneno del deseo es el alimento de la pasión.*  
—The poison of desire is the nourishment of passion.

#186

- Reformar a los demás es ambición de que todos se mofan y que todos abrigan.*  
—To reform everyone else is an ambition which all mock and which all nurse.

#187

- La trivialidad es el precio de la comunicación.*  
—Triviality is the price of communication.

#188

- Antipatía y simpatía son las actitudes primordiales de la inteligencia.*  
—Antipathy and sympathy are the primordial attitudes of intelligence.

#189

- Todo fenómeno tiene su explicación sociológica, siempre necesaria y siempre insuficiente.*  
—Every phenomenon has its sociological explanation, always necessary and always insufficient.

#190

- Los libros no son herramientas de perfección, sino barricadas contra el tedio.*  
—Books are not tools of perfection but barricades against boredom.

**p. 51**

#191

- Pensar que sólo importan las cosas importantes es amago de barbarie.*  
—To think that only important things matter is the menace of barbarism.

#192

- Sobre nuestra vida influyen exclusivamente las verdades pequeñas, las iluminaciones minúsculas.*  
—The only influences on our life are small truths, minuscule insights.

#193

- Porque no entiende la objeción que lo refuta, el tonto se cree corroborado.*  
—Because he does not understand the objection that refutes him, the fool believes he has been proved right.

#194

- Lo que despierta nuestra antipatía es siempre una carencia.*  
—What arouses our antipathy is always a lack of something.

#195

- Mucho poema moderno no es oscuro como un texto sutil, sino como una carta personal.*  
—Many a modern poem is obscure, not like a subtle text, but like a personal letter.

#196

- Vivimos porque no nos miramos con los ojos con que los demás nos miran.  
—We live because we do not view ourselves with the same eyes with which everybody else views us.

#197

- Vivimos mientras creemos cumplir las promesas que incumplimos.  
—We live as long as we believe we are fulfilling the promises we are breaking.

#198

- La palabra no fue dada al hombre para engañar, sino para engañarse.  
—Speech was given to man not to deceive, but to deceive himself.

**p. 52**

#199

- Las realidades espirituales commueven con su presencia, las sensuales con su ausencia.  
—Spiritual realities move us by their presence, sensual realities by their absence.

#200

- No debemos concluir que todo es permitido, si Dios no existe, sino que nada importa.  
*Los permisos resultan irrisorios cuando los significados se anulan.*  
—We should not conclude that everything is permitted, if God does not exist, but that nothing matters.  
Permission ends up being laughable when what is permitted loses its meaning.

#201

- La crítica decrece en interés mientras más rigurosamente le fijen sus funciones. La obligación de ocuparse sólo de literatura, sólo de arte, la esteriliza.  
*Un gran crítico es un moralista que se pasea entre libros.*  
—Criticism loses interest the more rigidly its tasks are defined. The obligation to concentrate only on literature, only on art, sterilizes it.  
A great critic is a moralist who strolls among books.

#202

- ¿Predican las verdades en que creen, o las verdades en que creen que deben creer?  
—Do they preach the truths in which they believe, or the truths in which they believe they ought to believe?

#203

- La fe que no sepa burlarse de sí misma debe dudar de su autenticidad.  
*La sonrisa es el disolvente del simulacro.*  
—Faith that does not know how to make fun of itself should doubt its authenticity.  
The smile is the solvent of the simulacrum.

#204

—*¿Quién no compadece el dolor del que se siente repudiado? — ¿pero quién medita sobre la angustia del que se teme elegido?*

—Who does not share the sorrow of the man who feels rejected? But, who meditates on the anguish of the man who fears he has been chosen?

**p. 53**

#205

—*Discrepar es riesgo que no debe asumir sino la conciencia madura y precavida.*

*La sinceridad no protege ni del error, ni de la tontería.*

—To disagree is to assume a risk no one should assume but the mature and cautious conscience. Sincerity protects against neither error nor foolishness.

#206

—*Nadie es inocente ni de lo que hace, ni de lo que cree.*

—Nobody is innocent of what he does, nor of what he believes.

#207

—*Capacidad destructora de la sonrisa del imbécil.*

—The destructive capacity of the imbecile's smile.

#208

—*El pueblo no elige a quien lo cura, sino a quien lo droga.*

—The people does not elect someone who will cure it, but someone who will drug it.

#209

—*La vida compasiva concede, a veces, soluciones que cierto pundonor intelectual obliga a rechazar.*

—Compassion agrees, at times, to solutions which a certain intellectual sense of honor obliges it to reject.

#210

—*El individuo se rebela hoy contra la inalterable naturaleza humana para abstenerse de enmendar su corregible naturaleza propia.*

—The individual today rebels against immutable human nature so that he might refrain from amending his own correctable nature.

#211

—*Quien trata de educar y de no explotar, tanto a un pueblo como a un niño, no les habla imitando a media lengua un lenguaje infantil.*

—Whoever tries to educate and not exploit a people, or a child, does not speak to them in baby-talk.

**p. 54**

#212

—*La perfección es el punto donde coinciden lo que podemos hacer y lo que queremos hacer con lo que debemos hacer.*

—Perfection is the point where what we can do and what we want to do coincide with what we ought to do.

#213

—*Entre la anarquía de los instintos y la tiranía de las normas se extiende el fugitivo y puro territorio de la perfección humana.*

—Between the anarchy of instincts and the tyranny of norms there extends the fleeting and pure territory of human perfection.

#214

—*Belleza, heroismo, gloria, se nutren del corazón del hombre como llamas silenciosas.*

—Beauty, heroism, glory feed on man's heart like silent flames.

#215

—*La nivelación es el substituto bárbaro del orden.*

—Leveling is the barbarian's substitute for order.

#216

—*Raros son los que perdonan que compliquemos sus claudicaciones.*

—Rare are those who forgive us when we make it harder for them to shirk their duties.

#217

—*La salvación social se aproxima cuando cada cual confiesa que sólo puede salvarse a sí mismo.*

*La sociedad se salva cuando sus presuntos salvadores desesperan.*

—Societal salvation is near when each person admits that he can save only himself.

Society is saved when its supposed saviors despair.

#218

—*Cuando hoy nos dicen que alguien carece de personalidad, sabemos que se trata de un ser sencillo, probo, recto.*

—When today they tell us that someone lacks personality, we know they are speaking of a simple, trustworthy, upright being.

**p. 55**

#219

—*La personalidad, en nuestro tiempo, es la suma de lo que impresiona al tonto.*

—Personality, in our time, is the sum total of what impresses the fool.

#220

—*El máximo error moderno no es anunciar que Dios murió, sino creer que el diablo ha muerto.*  
—The greatest modern error is not to proclaim that God died, but to believe that the devil has died.

#221

—*El ceremonial es el procedimiento técnico para enseñar verdades indemostrables.*  
*Ritos y pompas vencen la obcecación del hombre ante lo que no es material y tosco.*  
—A ceremony is a technical procedure for teaching indemonstrable truths.  
Ritual and pomp overcome man's blindness before what is not material and coarse.

#222

—*Si la filosofía, las artes, las letras del siglo pasado, solo son superestructuras de su economía burguesa, deberíamos defender el capitalismo hasta la muerte.*  
*Toda tontería se suicida.*  
—If the philosophy and the arts and letters of the past century are only the superstructures of its bourgeois economy, we should defend capitalism to the death.  
All stupidity commits suicide.

#223

—*Amor u odio no son creadores, sino reveladores, de calidades que nuestra indiferencia opaca.*  
—Love and hate do not create, but reveal, qualities which our indifference obscures.

#224

—*Para desafiar a Dios el hombre infla su vacío.*  
—In order to challenge God, man puffs up his emptiness.

#225

—*La atrocidad de la venganza no es proporcional a la atrocidad de la ofensa, sino a la atrocidad del que se venga.*  
*(Para la metodología de las revoluciones).*  
—The atrocity of the act of revenge is proportional not to the atrocity of the offense, but to the atrocity of the man taking revenge.  
(For the methodology of revolutions.)

**p. 56**

#226

—*Lo que la razón juzga imposible es lo único que puede colmar nuestro corazón.*  
—What reason considers impossible is the only thing that can make our heart overflow.

#227

—*El tono profesoral no es propio del que sabe, sino del que duda.*  
—The professorial tone is not characteristic of one who knows, but of one who doubts.

#228

- Los juicios injustos del hombre inteligente suelen ser verdades envueltas en mal humor.*  
—The intelligent man's unjust judgments tend to be truths wrapped up in a bad mood.

#229

- El pueblo nunca ha sido festejado sino contra otra clase social.*  
—The people has never been feted except at the expense of another social class.

#230

- El moderno ya sabe que las soluciones políticas son irrisorias y sospecha que las económicas lo son también.*  
—Modern man already knows that political solutions are ludicrous and suspects that economic solutions are too.

#231

- Creemos confrontar nuestras teorías con los hechos, pero sólo podemos confrontarlas con teorías de la experiencia.*  
—We believe we confront our theories with the facts, but we can only confront them with theories of experience.

#232

- La más execrable tiranía es la que alegue principios que respetemos.*  
—The most execrable tyranny is that which adduces principles we respect.

**p. 57**

#233

- La exuberancia suramericana no es riqueza, sino desorden.*  
—South American exuberance is not abundance, but disorder.

#234

- Transformar el mundo: ocupación de presidiario resignado a su condena.*  
—Transforming the world: the occupation of a convict resigned to his punishment.

#235

- Hastiada de deslizarse por la cómoda pendiente de las opiniones atrevidas, la inteligencia al fin se interna en los parajes fragosos de los lugares comunes.*  
—Tired of slipping off the comfortable slope of daring opinions, intelligence finally settles in the rocky terrain of commonplaces.

#236

- Hay algo indeleblemente vil en sacrificar aún el más tonto de los principios a la más noble aún de las pasiones.*  
—There is something unforgivably vile in sacrificing even the most foolish of principles to the most noble of passions.

#237

—*Los prejuicios defienden de las ideas estúpidas.*  
—Prejudices defend against stupid ideas.

#238

—*La presencia silenciosa de un tonto es el agente catalítico que precipita, en una conversación, todas las estupideces de que sean capaces los interlocutores más inteligentes.*

—The silent presence of a fool is the catalyst that precipitates in a conversation all the stupidities of which the most intelligent speakers are capable.

#239

—*Un cuerpo desnudo resuelve todos los problemas del universo.*  
—A naked body solves all the universe's problems.

**p. 58**

#240

—*Envidia a quienes no se sienten dueños tan sólo de sus estupideces.*

—I envy those who do not feel that they own only their stupidities.

#241

—*La cultura del individuo es la suma de objetos intelectuales o artísticos que le producen placer.*

—An individual's culture is the sum total of intellectual or artistic objects that bring him pleasure.

#242

—*El ridículo es tribunal de suprema instancia en nuestra condición terrestre.*

—Ridicule is the highest court of appeals in our earthly condition.

#243

—*El historiador de las religiones debe aprender que los dioses no se parecen a las fuerzas de la naturaleza sino las fuerzas de la naturaleza a los dioses.*

—The historian of religions must learn that the gods do not resemble the forces of nature, but rather the forces of nature resemble the gods.

#244

—*A la Biblia no la inspiró un Dios ventrílocuo.*

*La voz divina atraviesa el texto sacro como un viento de tempestad el follaje de la selva.*

—The Bible was not inspired by a ventriloquist God.

The divine voice passes through the sacred text like a stormy wind through the foliage of the forest.

#245

—*El sexo no resuelve ni los problemas sexuales.*

—Sex does not solve even sexual problems.

#246

—Creyendo decir lo que quiere, el escritor sólo dice lo que puede.

—When he believes he says what he wants, the writer only says what he can.

**p. 59**

#247

—La buena voluntad es la panacea de los tontos.

—Good will is the panacea of fools.

#248

—Quisiéramos no acariciar el cuerpo que amamos, sino ser la caricia.

—We would like not to caress the body we love, but to be that caress.

#249

—No rechazar, sino preferir.

—Not reject, but prefer.

#250

—Lo sensual es la presencia del valor en lo sensible.

—The sensual is the presence of a value in the sensible.

#251

—El paraíso no se esconde en nuestra opacidad interna, sino en las terrazas y en los árboles de un jardín ordenado, bajo la luz del mediodía.

—Paradise is hidden not in our inner opacity, but in the terrace and trees of a well-tended garden beneath the midday sun.

#252

—Humano es el adjetivo que sirve para disculpar cualquier vileza.

—“Human” is the adjective which serves to excuse any infamy.

#253

—Hace doscientos años era lícito confiar en el futuro sin ser totalmente estúpido.

—¿Hoy quién puede creer en las actuales profecías, puesto que somos el espléndido porvenir de ayer?

—Two hundred years ago it was permissible to trust in the future without being totally stupid.  
But today, who can believe in the current prophecies, since we are yesterday's splendid future?

#254

—“Liquidar” a una clase social, o a un pueblo, es empresa que no indigna en este siglo sino a las presuntas víctimas.

—“Liquidating” a social class, or a people, is an undertaking that angers no one in this century but the intended victims.

**p. 60**

#255

—*La libertad no es la meta de la historia, sino la materia con la cual trabaja.*

—Freedom is not the goal of history, but the material with which it works.

#256

—*Marx gana batallas, pero Malthus ganará la guerra.*

—Marx may win battles, but Malthus will win the war.

#257

—*La sociedad industrial está condenada al progreso forzado a perpetuidad.*

—Industrial society is condemned to forced perpetual progress.

#258

—*Cuando definen la propiedad como función social, la confiscación se avecina; cuando definen el trabajo como función social, la esclavitud se acerca.*

—When they define property as a social function, confiscation is near; when they define work as a social function, slavery is on its way.

#259

—*La verdadera gloria es la resonancia de un nombre en la memoria de los imbéciles.*

—True glory is the resonance of a name in the memory of imbeciles.

#260

—*Cuando un afán de pureza lo lleva a condenar la “hipocresía social”, el hombre no recupera su integridad perdida, sino pierde la vergüenza.*

—When a longing for purity persuades him to condemn “social hypocrisy,” man does not recover his lost integrity, but loses his shame.

#261

—*El hombre es un animal que imagina ser hombre.*

—Man is an animal that imagines it is a man.

#262

—*Quienes se proclaman artistas de vanguardia suelen pertenecer a la de ayer.*

—Those who proclaim themselves avant-garde artists usually belong to yesterday's vanguard.

**p. 61**

#263

—*Cuando sólo se enfrentan soluciones burdas, es difícil opinar con sutileza.*

*La grosería es el pasaporte de este siglo.*

—When only boorish solutions confront each other, it is difficult to express an opinion with subtlety.

Rudeness is this century's passport.

#264

—*Las artes florecen en las sociedades que las miran con indiferencia, y perecen cuando las fomenta la solícita reverencia de los tontos.*

—The arts flourish in societies that view them with indifference, and perish when the devout reverence of fools encourages them.

#265

—*Los hombres se dividen en dos bandos: los que creen en el pecado original y los bobos.*

—There are two groups of men: those who believe in original sin and idiots.

#266

—*Demagogia es el vocablo que emplean los demócratas cuando la democracia los asusta.*

—Demagogy is the term democrats use when democracy frightens them.

#267

—*Basta que la hermosura roce nuestro tedio, para que nuestro corazón se rasgue como seda entre las manos de la vida.*

—It is enough for beauty to touch our tedium for our heart to be torn like silk between the hands of life.

#268

—*Las categorías sociológicas facultan para circular por la sociedad sin atender a la individualidad irremplazable de cada hombre.*

*La sociología es la ideología de nuestra indiferencia con el prójimo.*

—Sociological categories authorize us to move about in society without paying attention to each man's irreplaceable individuality.

Sociology is the ideology of our indifference toward our neighbor.

#269

—*Para explotar plácidamente al hombre, conviene ante todo reducirlo a abstracciones sociológicas.*

—In order to exploit man in peace, it is most convenient first to reduce him to sociological abstractions.

**p. 62**

#270

*—Lo que aún protege al hombre, en nuestro tiempo, es su natural incoherencia.*

*Es decir: su espontáneo horror ante consecuencias implícitas en principios que admira.*

—What still protects man in our time is his natural incoherence.

That is to say: his spontaneous horror before consequences implicit in principles he admires.

#271

—*Envejecer con dignidad es tarea de todo instante.*

—To age with dignity is the task of every moment.

#272

- Nada más alarmante que la ciencia del ignorante.*  
—Nothing is more alarming than science in the hands of an ignoramus.

#273

- El precio que la inteligencia cobra a quienes elige es la resignación a la trivialidad cotidiana.*  
—The price intelligence charges its chosen ones is resignation to daily banality.

#274

- El tonto no se inquieta cuando le dicen que sus ideas son falsas, sino cuando le sugieren que pasaron de moda.*  
—The fool is disturbed not when they tell him that his ideas are false, but when they suggest that they have gone out of style.

#275

- Todo nos parece caos, menos nuestro propio desorden.*  
—Everything looks like chaos to us, except our own disorder.

#276

- La historia erige y derrumba, incessantemente, las estatuas de virtudes distintas sobre el inmóvil pedestal de los mismos vicios.*  
—History erects and topples, incessantly, the statues of different virtues on top of the unmoving pedestal of the same vices.

**p. 63**

#277

- Nuestros anhelos, en boca ajena, suelen parecernos una estupidez irritante.*  
—Our aspirations, in someone else's mouth, usually come across to us as irritating stupidity.

#278

- La violencia política deja menos cuerpos que almas podridas.*  
—Political violence leaves behind fewer corpses than rotting souls.

#279

- Verdad es lo que dice el más inteligente.  
(Pero nadie sabe quién es el más inteligente.)*  
—Truth is what the most intelligent man says.  
(But nobody knows who the most intelligent man is.)

#280

- Cada generación nueva acusa a las pretéritas de no haber redimido al hombre.  
Pero la abyección con que la nueva generación se adapta al mundo, después del fracaso de turno, es proporcional a la vehemencia de sus inculpaciones.*  
—Each new generation accuses the past ones of not having redeemed man.  
But the servility with which the new generation adapts to the world after its own failure is proportional to the vehemence of its accusations.

#281

—*Las tiranías no tienen más fieles servidores que los revolucionarios que no ampara, contra su servilismo ingénito, un fusilamiento precoz.*

—Tyrannies have no servants more faithful than revolutionaries who are not protected against their inborn servility by witnessing a firing squad at a young age.

#282

—*La sociedad moderna se da el lujo de tolerar que todos digan lo que quieran, porque todos hoy coinciden básicamente en lo que piensan.*

—Modern society affords itself the luxury of letting everyone say what they want because today everybody thinks basically the same thing.

**p. 64**

#283

—*No hay vileza igual a la del que se apoya en virtudes del adversario para vencerlo.*

—There is no villainy equal to that of the man who supports himself with the virtues of his adversary in order to conquer him.

#284

—*La interpretación económica de la historia es el principio de la sabiduría.*

*Pero solamente su principio.*

—The economic interpretation of history is the beginning of wisdom.

But only its beginning.

#285

—*El incrédulo se pasma de que sus argumentos no alarmen al católico, olvidando que el católico es un incrédulo vencido.*

*Sus objeciones son los fundamentos de nuestra fe.*

—The unbeliever is dumbfounded that his arguments do not alarm the Catholic, forgetting that the Catholic is a vanquished unbeliever.

His objections are the foundations of our faith.

#286

—*La política es el arte de buscar la relación óptima entre la fuerza y la ética.*

—Politics is the art of searching for the best relationship between force and ethics.

#287

—*Nadie piensa seriamente mientras la originalidad le importa.*

—Nobody thinks seriously as long as originality matters to him.

#288

—*La “psicología” es, propiamente, el estudio del comportamiento burgués.*

—“Psychology” is, properly speaking, the study of bourgeois behavior.

#289

—*El mal que hace un bobo se vuelve bobería, pero sus consecuencias no se anulan.*

—The evil which an idiot commits becomes idiocy, but its consequences do not go away.

**p. 65**

#290

—*En las tinieblas del mal la inteligencia es el postre reflejo de Dios, el reflejo que nos persigue con porfía, el reflejo que no se extingue sino en la última frontera.*

—In the dark shadows of evil, intelligence is the reflection of God behind us, the reflection which obstinately pursues us, the reflection which is not extinguished except on the last frontier.

#291

—*Nadie sabe exactamente qué quiere mientras su adversario no se lo explica.*

—Nobody knows exactly what he wants as long as his adversary does not explain it to him.

#292

—*Lo amenazante del aparato técnico es que pueda utilizarlo el que no tiene la capacidad intelectual del que lo inventa.*

—What is threatening about a technological device is that it can be used by someone who lacks the intellectual capacity of the one who invented it.

#293

—*El mayor triunfo de la ciencia parece estar en la velocidad creciente con que el bobo puede trasladar su bobería de un sitio a otro.*

—Science's greatest triumph appears to lie in the increasing speed with which an idiot can transport his idiocy from one place to another.

#294

—*La juventud es promesa que cada generación incumple.*

—Youth is a promise each generation breaks.

#295

—*Arte popular es el arte del pueblo que no le parece arte al pueblo.*

*El que le parece arte es el arte vulgar.*

—Popular art is the art of the people which does not appear to the people to be art.  
That which does appear to be art to the people is vulgar art.

#296

—*Los profesionales de la veneración al hombre se creen autorizados a desdeñar al prójimo.*

*La defensa de la dignidad humana les permite ser patanes con el vecino.*

—Professional worshipers of man believe they are authorized to scorn their fellow man.  
The defense of human dignity allows them to be boors toward their neighbor.

**p. 66**

#297

—Cuando se principia exigiendo la sumisión total de la vida a un código ético, se acaba sometiendo el código a la vida.

*Los que se niegan a absolver al pecador terminan absolviendo al pecado.*

—When they begin demanding the total subjection of life to a code of ethics, they end up subjecting that code to life.

Those who refuse to absolve the sinner end up absolving the sin.

#298

—*La honradez en política no es bobería sino a los ojos del tramposo.*

—Integrity in politics is not stupidity except in the eyes of the swindler.

#299

—*Bien educado es el hombre que se excusa al usar sus derechos.*

—A man with good manners excuses himself as he makes use of his rights.

#300

—*El antiguo que negaba el dolor, el moderno que niega el pecado, se enredan en sofismas idénticos.*

—The ancient who denied pain, the modern who denies sin—they entangle themselves in identical sophisms.

#301

—*El moderno no escapa a la tentación de identificar permitido y posible.*

—Modern man does not escape the temptation to identify what is permitted with what is possible.

#302

—*El demócrata defiende sus convicciones declarando obsoleto a quien lo impugna.*

—The democrat defends his convictions by declaring whoever attacks him obsolete.

#303

—*La angustia ante el ocaso de la civilización es aflicción reaccionaria.*

*El demócrata no puede lamentar la desaparición de lo que ignora.*

—Anguish over the decline of civilization is the affliction of a reactionary.

The democrat cannot lament the disappearance of something of which he is ignorant.

**p. 67**

#304

—*El tonto no se contenta con violar una regla ética: pretende que su transgresión se convierta en regla nueva.*

—The fool does not content himself with violating an ethical rule: he claims that his transgression becomes a new rule.

### #305

—Tanto en país burgués, como en tierra comunista, reprueban el “escapismo” como vicio solitario, como perversión debilitante y abyecta.

*La sociedad moderna desacredita al fugitivo para que nadie escuche el relato de sus viajes. El arte o la historia, la imaginación del hombre o su trágico y noble destino, no son criterios que la mediocridad moderna tolere.*

*El “escapismo” es la fugaz visión de esplendores abolidos y la probabilidad de un implacable veredicto sobre la sociedad actual.*

—In a bourgeois country, just as in a Communist land, they disapprove of “escapism” as a solitary vice, as a debilitating and wretched perversion.

Modern society discredits the fugitive so that no one will listen to his account of his journeys. Art or history, man's imagination or his tragic and noble destiny, these are not criteria which modern mediocrity will tolerate.

“Escapism” is the fleeting vision of abolished splendors and the probability of an implacable verdict on today's society.

### #306

—*Amor es el acto que transforma a su objeto de cosa en persona.*

—Love is the act which transforms its object from a thing into a person.

### #307

—*La obra de arte no tiene propiamente significado sino poder.*

*Su presunto significado es la forma histórica de su poder sobre el espectador transitorio.*

—A work of art has, properly speaking, not meaning but power.

Its presumed meaning is the historical form of its power on the transitory spectator.

### #308

—*La virtud que no duda de sí misma culmina en atentados contra el mundo.*

—Virtue that does not doubt itself culminates in attacks against the world.

### **p. 68**

### #309

—*El alma de una nación nace de un hecho histórico, madura aceptando su destino, y muere cuando se admira a sí misma y se imita.*

—A nation's soul is born from an historical event, matures by accepting its destiny, and dies when it admires itself and imitates itself.

### #310

—*La adhesión al comunismo es el rito que permite al intelectual burgués exorcizar su mala conciencia sin abjurar su burguesía.*

—Adherence to Communism is the rite which allows the bourgeois intellectual to exorcise his uneasy conscience without abjuring his bourgeois identity.

### #311

—*El hombre se vive a sí mismo como angustia o como creatura.*

—Man lives himself as anguish or as a creature.

#312

- No hay peor tontería que la verdad en boca del tonto.*  
—There is no worse foolishness than the truth in the mouth of a fool.

#313

- La imbecilidad se deposita en el alma como un sedimento de los años.*  
—Layers of imbecility deposit themselves in the soul like sediment over the years.

#314

- A la inversa del arcángel bíblico, los arcángeles marxistas impiden que el hombre se evada de sus paraísos.*  
—Unlike the Biblical archangel, Marxist archangels prevent man from escaping their parades.

#315

- Las revoluciones democráticas inician las ejecuciones anunciando la pronta abolición de la pena de muerte.*  
—Democratic revolutions begin the executions as they announce the prompt abolition of the death penalty.

**p. 69**

#316

- El comunista odia al capitalismo con el complejo de Edipo.  
El reaccionario lo mira tan sólo con xenofobia.*  
—The communist hates capitalism with the Oedipus complex.  
The reactionary views it only with xenophobia.

#317

- El infierno es lugar indentificable sólo desde el paraíso.*  
—Hell is a place that can only be identified from paradise.

#318

- Lo que se piensa contra la Iglesia, si no se piensa desde la Iglesia, carece de interés.*  
—What is thought against the Church, unless it is thought from within the Church, lacks interest.

#319

- Aún cuando el pecado colabora a la construcción de toda sociedad, la sociedad moderna es la hija predilecta de los pecados capitales.*  
—Even when sin does assist in the construction of every society, modern society is the beloved child of the capital sins.

#320

- El católico debe simplificar su vida y complicar su pensamiento.*  
—A Catholic should simplify his life and complicate his thought.

#321

—*El mal, como los ojos, no se ve a sí mismo.  
Que tiembla el que se vea inocente.*  
—Evil, like the eyes, does not see itself.  
May he tremble who sees himself as innocent.

**p. 70**

#322

—*Fe es lo que nos permite extraviarnos en cualquier idea, sin desasir la senda de regreso.*  
—Faith is what allows us to wander astray into any idea without losing the way out.

#323

—*El creyente no es poseedor de heredades inscritas en catastrós, sino adelantado de mar ante las costas de un continente inexplorado.*  
—The believer is not a possessor of inherited property recorded in a land registry, but an admiral looking upon the shores of an unexplored continent.

#324

—*El que acepta el rango que la naturaleza le fija no se convierte en la mera ausencia de lo que no es.  
Aún lo más modesto tiene en su sitio un precio inestimable.*  
—He who accepts the rank which nature assigns him does not turn into the mere absence of what he is not.  
Even the most modest thing has, in its proper place, immeasurable worth.

#325

—*La soledad es el laboratorio donde los lugares comunes se verifican.*  
—Solitude is the laboratory where commonplaces are verified.

#326

—*Hombre inteligente es el que mantiene su inteligencia a una temperatura independiente de la temperatura del medio que habita.*  
—An intelligent man is one who maintains his intelligence at a temperature independent of his environment's temperature.

#327

—*Ni la imitación del pasado, ni la del presente, son recetas infalibles.  
Nada salva al mediocre de su mediocridad.*  
—Neither imitation of the past, nor of the present, is an infallible remedy.  
Nothing saves the mediocre from their mediocrity.

#328

—*El reaccionario anhela convencer a las mayorías, el demócrata sobornarlas con la promesa de bienes ajenos.*  
—The reactionary longs to convince the majorities, the democrat to bribe them with the promise of other people's goods.

**p. 71**

#329

—*Los partidos liberales jamás entienden que lo contrario de despotismo no es bobería, sino autoridad.*

—Liberal parties never understand that the opposite of despotism is not stupidity, but authority.

#330

—*Cada insulto de la vida sobre una faz amada alimenta al verdadero amor.*

—Each of life's insults of a beloved countenance nourishes true love.

#331

—*Las sociedades agonizantes luchan contra la historia a fuerza de leyes, como los naufragos contra las aguas a fuerza de gritos. Breves remolinos.*

—Societies in agony struggle against history with the power of their laws, like the shipwrecked struggle against the waters with the power of their screams. Brief whirlpools.

#332

—*La sabiduría, en este siglo, consiste ante todo en saber soportar la vulgaridad sin irritarse.*

—Wisdom, in this century, consists above all in knowing how to put up with vulgarity without becoming upset.

#333

—*No conozco pecado que no sea, para el alma noble, su propio castigo.*

—I do not know of a sin which is not, for the noble soul, its own punishment.

#334

—*Hoy más que nunca el hombre corre detrás de cualquier tonto que lo invite al viaje, sordo al atalaya que avizora los caminos destruidos y los puentes derrumbados.*

—Today more than ever man runs after any fool who invites him along on the trip, deaf to the lookout keeping watch on the ruined roads and the collapsed bridges.

#335

—*El profeta que acertadamente pronostique la corrupción creciente de una sociedad se desacredita, porque mientras más crezca la corrupción, el corrompido la nota menos.*

—The prophet who accurately foretells the growing corruption of a society is not believed, because the more that corruption grows, the less it is noticed by the corrupt.

**p. 72**

#336

—*La poesía que desdeña la musicalidad poética se petrifica en un cementerio de imágenes.*

—Poetry which disdains poetic musicality becomes petrified in a graveyard of images.

#337

—*El problema básico de toda antigua colonia: el problema de la servidumbre intelectual, de la tradición mezquina, de la espiritualidad subalterna, de la civilización inauténtica, de la imitación forzosa y vergonzante, me ha sido resuelto con suma sencillez: el catolicismo es mi patria.*

—The basic problem of every former colony—the problem of intellectual servitude, of impoverished tradition, of subaltern spirituality, of inauthentic civilization, of obligatory and shameful imitation—has been resolved for me with supreme simplicity: Catholicism is my native land.

#338

—*Individuos o naciones tienen virtudes distintas y defectos idénticos.*

*La vileza es nuestro común patrimonio.*

—Individuals or nations have distinct virtues and identical defects.

Baseness is our common patrimony.

#339

—*La vida es instrumento de la inteligencia.*

—Life is an instrument of intelligence.

#340

—*El intelectual suramericano importa, para alimentarse, los desechos del mercado europeo.*

—The South American intellectual, in order to feed himself, imports junk from the European market.

#341

—*Aún entre igualitarios fanáticos, el más breve encuentro reestablece las desigualdades humanas.*

—Even between fanatical egalitarians, the briefest encounter reestablishes human inequalities.

**p. 73**

#342

—*El cristianismo no niega el esplendor del mundo, sino invita a buscar su origen, a ascender hacia su nieve pura.*

—Christianity does not deny the splendor of the world, but rather invites us to search for its origin, to climb towards its pure snow.

#343

—*Lo que aleja de Dios no es la sensualidad, sino la abstracción.*

—What draws us away from God is not sensuality but abstraction.

#344

—*La edad viril del pensamiento no la fijan ni la experiencia, ni los años, sino el encuentro con determinadas filosofías.*

—The virile age of thought is fixed not by experience, nor by years, but by the encounter with certain philosophies.

#345

—*La sensibilidad moderna, en lugar de exigir la represión de la codicia, exige que suprimamos el objeto que la despierta.*

—The modern sensibility, instead of demanding the repression of envy, demands that we suppress the object which arouses it.

#346

—*El prejuicio de no tener prejuicios es el más común de todos.*

—The prejudice of not having prejudices is the most common one of all.

#347

—*No hay victoria espiritual que no sea necesario ganar cada día nuevamente.*

—There is no spiritual victory which need not be won anew each day.

**p. 74**

#348

—*El alma que asciende hacia la perfección suele evacuar las bajas tierras conquistadas, donde se instalan diablillos subalternos que la ridiculizan y la empucran.*

—The soul that climbs to perfection often abandons the lands conquered down below, where subordinate demons install themselves, ridiculing and dirtying that soul.

#349

—*La amenaza de muerte colectiva es el único argumento que desbarata la complacencia de la humanidad actual.*

*La muerte atómica la inquieta más que su envilecimiento creciente.*

—The threat of collective death is the only argument which shakes humanity's complacency today.

Atomic death troubles it even more than its increasing degradation.

#350

—*Vivir es el único valor del moderno.*

*Aún el héroe moderno no muere sino en nombre de la vida.*

—To live is modern man's only value.

Even the modern hero does not die except in the name of life.

#351

—*La resignación al error es el principio de la sabiduría.*

—Resignation to error is the beginning of wisdom.

#352

—*La interrogación sólo enmudece ante el amor.*

*“¿Para qué amar?”, es la única pregunta imposible.*

—Questions only fall silent when faced with love.

“Why love?” is the only impossible question.

#353

- El amor no es misterio sino lugar donde el misterio se disuelve.*  
—Love is not a mystery but a place where mystery is dissolved.

**p. 75**

#354

- Lo grande, para la sensibilidad, no es suma aritmética de partes, sino calidad de ciertos conjuntos.*

*La grandeza métrica, todo edificio moderno lo muestra, no tiene relación con la grandeza monumental.*

- What is great, for the sensibility, is not the sum of the parts, but the quality of certain wholes. Greatness of size—every modern building shows this—is not related to monumental greatness.

#355

- El individualismo moderno se reduce a reputar personales y propias las opiniones compartidas con todos.*

—Modern individualism is nothing but claiming as one's own the opinions everybody shares.

#356

- El estado moderno fabrica las opiniones que recoge después respetuosamente con el nombre de opinión pública.*

—The modern state fabricates the opinions which it later respectfully collects under the name of public opinion.

#357

- El arte abstracto no es ilegítimo, sino limitado.*

—Abstract art is not illegitimate but limited.

#358

- La conciencia descubre su libertad al sentirse obligada a condenar lo que aprueba.*

—The conscience discovers its freedom when it feels obliged to condemn what it approves.

#359

- Patrocinar al pobre ha sido siempre, en política, el más seguro medio de enriquecerse.*

—To patronize the poor has always been, in politics, the surest way to enrich oneself.

#360

- En las artes se llama autenticidad la convención del día.*

—In the arts what goes by the name of authenticity is the convention of the day.

**p. 76**

#361

- Ningún ser merece nuestro interés más de un instante, o menos de una vida.*

—No being deserves our interest for more than an instant, or for less than a lifetime.

### #362

—*La esperanza progresista no anida ya sino en discursos.*  
—Progressivist hope does not swell up except in speeches.

### #363

—*Las representaciones colectivas son, hoy, opiniones que los medios de propaganda imponen.*  
*Lo colectivo no es, hoy, lo que muchos venden sino lo que muchos compran.*  
—Collective representations, today, are opinions which the organs of propaganda impose.  
The collective, today, is not what many sell, but what many buy.

### #364

—*Cuando las codicias individuales se agrupan, acostumbramos bautizarlas nobles anhelos populares.*  
—When individual greeds gather together, we customarily christen them “noble popular aspirations.”

### #365

—*La paciencia del pobre en la sociedad moderna no es virtud sino cobardía.*  
—The poor man’s patience in modern society is not virtue but cowardice.

### #366

—*La lealtad es sincera mientras no se cree virtud.*  
—Loyalty is sincere as long as it does not believe itself to be a virtue.

### #367

—*Al vulgo no le importa ser, sino creerse, libre.*  
*Lo que mutile su libertad no lo alarma, si no se lo dicen.*  
—To the masses what matters is not whether they are free, but whether they believe they are free.  
Whatever cripples their freedom does not alarm them, unless they are told it should.

### **p. 77**

### #368

—*Apreciar lo antiguo, o lo moderno, es fácil; pero apreciar lo obsoleto es el triunfo del gusto auténtico.*  
—To appreciate the ancient or the modern is easy; but to appreciate the obsolete is the triumph of authentic taste.

### #369

—*Los pesimistas profetizan un futuro de escombros, pero los profetas optimistas son aún más espeluznantes anunciando la ciudad futura donde moran, en colmenas intactas, la vileza y el tedio.*  
—The pessimists prophesy a future of rubble, but the optimistic prophets are even more horrifying when they proclaim the future city where baseness and boredom dwell, in intact beehives.

#370

—Ayer creímos que bastaba despreciar lo que el hombre logra, hoy sabemos que debemos despreciar además lo que anhela.

—Yesterday we believed that it was sufficient to scorn what man achieves; today we know that we must also scorn what he desires.

#371

—Amar es comprender la razón que tuvo Dios para crear a lo que amamos.

—To love is to understand the reason God had for creating what we love.

#372

—El hombre tiende a ejercer todos sus poderes. Lo imposible le parece el único límite legítimo. Civilizado, sin embargo, es el que por razones diversas se niega a hacer todo lo que puede.

—Man tends to exercise all his powers. The impossible seems to him the only legitimate limit. A civilized man, however, is one who for various reasons refuses to do everything he can.

#373

—Los adolescentes alzan vuelo con el desdén de las águilas y pronto, se estrellan fofamente contra el suelo como pretenciosas aves de corral.

—Adolescents take wing with the disdain of eagles and soon crash softly into the ground like pretentious chickens.

**p. 78**

#374

—Un léxico de diez palabras basta al marxista para explicar la historia.

—A vocabulary of ten words is enough for a Marxist to explain history.

#375

—El izquierdista grita que la libertad perece cuando sus víctimas rehusan financiar su propio asesinato.

—The leftist screams that freedom is dying when his victims refuse to finance their own murders.

#376

—El amor es esencialmente adhesión del espíritu a otro cuerpo desnudo.

—Love is essentially the adherence of the spirit to another naked body.

#377

—Repudiemos la recomendación abominable de renunciar a la amistad y al amor para desterrar el infortunio.

Mezclemos, al contrario, nuestras almas como trenzamos nuestros cuerpos.

Que el ser amado sea la tierra de nuestras raíces destrozadas.

—Let us repudiate the abominable suggestion that we should renounce friendship and love in order to banish misfortune.

On the contrary, let us mingle our souls just as we weave our bodies together.

May the beloved be the land of our shattered roots.

#378

—*Llámase problema social la urgencia de hallar un equilibrio entre la evidente igualdad de los hombres y su desigualdad evidente.*

—What is called the social problem is the urgent necessity of finding a balance between the evident equality of men and their evident inequality.

#379

—*El proletario no detesta en la burguesía sino la dificultad económica de imitarla.*

—The proletarian does not detest the bourgeoisie for any reason other than the economic difficulty of imitating it.

**p. 79**

#380

—*Los políticos, en la democracia, son los condensadores de la imbecilidad.*

—Politicians, in a democracy, are the condensers of idiocy.

#381

—*El amor ama la inefabilidad del individuo.*

—Love loves the ineffability of the individual.

#382

—*Mientras mayor sea la importancia de una actividad intelectual, más ridícula es la pretensión de avalar la competencia del que la ejerce.*

*Un diploma de dentista es respetable, pero uno de filósofo es grotesco.*

—The greater the importance of an intellectual activity, the more ridiculous the pretension in enhancing the competence of one who carries it out.

A dentistry degree is respectable, but a philosophy degree is grotesque.

#383

—*Reformar la sociedad por medio de leyes es el sueño del ciudadano incauto y el preámbulo discreto de toda tiranía.*

*La ley es forma jurídica de la costumbre o atropello a la libertad.*

—To reform society by means of laws is the dream of the incautious citizen and the discrete preamble to every tyranny.

Law is the juridical form of custom or the trampling of liberty.

#384

—*La legitimidad del poder no depende de su origen, sino de sus fines.*

*Nada le es vedado al poder si su origen lo legitima como lo enseña el demócrata.*

—The legitimacy of power depends not on its origin, but on its ends.

Nothing is forbidden to power if its origin grants it legitimacy, as the democrat teaches.

#385

—*El catolicismo no resuelve todos los problemas pero es la única doctrina que los plantea todos.*

—Catholicism does not solve all problems but it is the only doctrine that raises them all.

**p. 80**

#386

—*No es solamente entre generaciones donde la experiencia se pierde, sino también entre períodos de una misma vida.*

—It is not only between generations where experience is lost, but also between periods of an individual life.

#387

—*La inteligencia del progresista nunca es más que el cómplice de su carrera.*

—The progressive's intelligence is never more than the accomplice of his career.

#388

—*La arquitectura moderna sabe levantar cobertizos industriales, pero no logra construir ni un palacio ni un templo.*

*Este siglo legará tan sólo las huellas de sus trajines al servicio de nuestras más sórdidas codicias.*

—Modern architecture knows how to erect industrial shacks, but it does not succeed in building either a palace or a temple.

This century will leave behind only the tire-tracks of the transports it employed in the service of our most sordid greed.

#389

—*El hombre moderno no imagina fin más alto que el servicio a los antojos anónimos de sus conciudadanos.*

—Modern man does not imagine any end higher than to serve the anonymous whims of his fellow citizens.

#390

—*El egoísmo individual se cree absuelto cuando se compacta en egoísmo colectivo.*

—Individual egoism believes it is absolved when it is grouped together into collective egoism.

#391

—*La vida común es tan misera que el más infeliz puede ser víctima de la codicia del vecino.*

—Common life is so miserable that the most unfortunate man can be the victim of a neighbor's envy.

#392

—*El sufragio universal no pretende que los intereses de la mayoría triunfen, sino que la mayoría lo crea.*

—Universal suffrage is not designed to make the majority's interests triumph, but to make the majority believe their interests triumph.

**p. 81**

#393

—*El inferior siempre tiene razón en las disputas, porque el superior se ha rebajado a disputar.*

—The inferior man is always right in an argument, because the superior man has condescended to argue.

#394

—*El crecimiento de la población inquieta al demógrafo, solamente cuando teme que estorbe el progreso económico o que dificulte la alimentación de las masas.*

—*Pero que el hombre necesite soledad, que la proliferación humana produzca sociedades crueles, que se requiera distancia entre los hombres para que el espíritu respire, lo tiene sin cuidado.*

*La calidad del hombre no le importa.*

—Population growth disquiets the demographer only when he fears that it will impede economic progress or make it harder to feed the masses.

But that man needs solitude, that human proliferation produces cruel societies, that distance is required between men so that the spirit might breathe, does not interest him.

The quality of a man does not matter to him.

#395

—*Sólo lo trivial nos ampara del tedio.*

—Only the trivial protects us from boredom.

#396

—*El hombre paga la embriaguez de la liberación con el tedio de la libertad.*

—Man pays for the intoxication of liberation with the tedium of liberty.

#397

—*La historia del hombre no es el catálogo de sus situaciones, sino el relato de sus imprevisibles modos de utilizarlas.*

—The history of man is not the catalog of his situations, but the account of his unpredictable ways of using them.

#398

—*El político práctico perece bajo las consecuencias de las teorías que desdeña.*

—The practical politician dies from the consequences of the theories he despises.

**p. 82**

#399

—*El consumo, para el progresista, se justifica sólo como medio de producción.*

—Consumption, for the progressive, is justified only as a means of production.

#400

—*Más que de marxistas apóstatas, nuestro tiempo está lleno de marxistas cansados.*

—Our time is more full of worn out Marxists than apostate Marxists.

#### #401

- Dos seres inspiran hoy particular commiseración: el político burgués que la historia pacientemente acorrala y el filósofo marxista que la historia pacientemente refuta.*  
—Two persons inspire particular pity today: the bourgeois politician whom history patiently silences, and the Marxist philosopher whom history patiently refutes.

#### #402

- Estado totalitario es la estructura en que las sociedades cristalizan bajo las presiones demográficas.*  
—A totalitarian state is the structure into which societies crystallize under demographic pressures.

#### #403

- La imbecilidad de sus pasiones salva al hombre de la imbecilidad de sus sueños.*  
—The imbecility of his passions saves man from the imbecility of his dreams.

#### #404

- El lugar común tradicional escandaliza al hombre moderno.*  
*El libro más subversivo en nuestro tiempo sería una recopilación de viejos proverbios.*  
—The traditional commonplace scandalizes modern man.  
The most subversive book in our time would be a compendium of old proverbs.

#### #405

- El progreso es el azote que nos escogió Dios.*  
—Progress is the scourge God has chosen for us.

#### **p. 83**

#### #406

- Toda revolución nos hace añorar la anterior.*  
—Every revolution makes us nostalgic for the previous one.

#### #407

- El auténtico revolucionario se subleva para abolir la sociedad que odia, el revolucionario actual se insurge para heredar una que envidia.*  
—The authentic revolutionary rebels in order to abolish the society he hates; today's revolutionary revolts in order to inherit one he covets.

#### #408

- El hombre moderno no ama, sino se refugia en el amor; no espera, sino se refugia en la esperanza; no cree, sino se refugia en un dogma.*  
—Modern man does not love, but takes refuge in love; does not hope, but takes refuge in hope; does not believe, but takes refuge in a dogma.

#### #409

- El erotismo se agota en promesas.*  
—Eroticism exhausts itself in promises.

#410

—*El miedo es el motor secreto de las empresas de este siglo.*  
—Fear is the secret engine of this century's endeavors.

#411

—*Nada tan difícil como aprender que la fuerza, también, puede ser ridícula.*  
—Nothing is as difficult as learning that force too can be ridiculous.

#412

—*El verdadero talento consiste en no independizarse de Dios.*  
—True talent consists in not making oneself independent from God.

#413

—*La gracia imprevisible de una sonrisa inteligente basta para volar los estratos de tedio que depositan los días.*  
—The unforeseeable grace of an intelligent smile is enough to blast away the layers of tedium which the days deposit.

**p. 84**

#414

—*Erotismo, sensualidad, amor, cuando no convergen en una misma persona no son más, aisladamente, que una enfermedad, un vicio, una bobería.*  
—Eroticism, sensuality, and love, when they do not converge in the same person are nothing more, in isolation, than disease, vice, and foolishness.

#415

—*Una vocación genuina lleva al escritor a escribir sólo para sí mismo: primero por orgullo, después por humildad.*  
—A genuine vocation leads the writer to write only for himself: first out of pride, then out of humility.

#416

—*Para ser protagonista en el teatro de la vida basta ser perfecto actor cualquiera que sea el papel desempeñado.*  
*La vida no tiene papeles secundarios sino actores secundarios.*  
—To be a protagonist in the drama of life, it is enough to be a perfect actor, whatever the role one plays.  
Life has no secondary roles, only secondary actors.

#417

—*En la auténtica cultura la razón se vuelve sensibilidad.*  
—In an authentic culture reason becomes sensibility.

#### #418

—*El alma debe abrirse a la invasión de lo extraño, renunciar a defenderse, favorecer al enemigo, para que nuestro ser auténtico aparezca y surja, no como una frágil construcción que nuestra timidez protege, sino como nuestra roca, nuestro granito insobornable.*

—The soul should open itself up to foreign invasion, refuse to defend itself, favor the enemy, so that our authentic being appears and arises, not like a fragile structure protected by our timidity, but like our rock, our incorruptible granite.

#### #419

—*El progresista cree que todo se torna pronto obsoleto, salvo sus ideas.*

—The progressive believes that everything soon becomes obsolete, except his ideas.

#### **p. 85**

#### #420

—*En el actual panorama político ningún partido está más cerca que otros de la verdad. Simplemente hay unos que están más lejos.*

—In today's political spectrum no party is closer than any other to the truth.  
There are simply some that are farther away.

#### #421

—*Triste como una biografía.*

—Sad like a biography.

#### #422

—*Ser cristianos es hallarnos ante quien no podemos escondernos, ante quien no es posible disfrazarnos.*

*Es asumir la carga de la verdad, hiera a quien hiera.*

—To be Christians is to find ourselves before one from whom we cannot hide, before whom it is impossible to disguise ourselves.  
It is to assume the burden of the truth, no matter whom it injures.

#### #423

—*El hombre es más capaz de actos heroicos que de gestos decentes.*

—Man is more capable of heroic acts than of decent gestures.

#### #424

—*El moderno llama deber su ambición.*

—Modern man calls his ambition a duty.

#### #425

—*La prédica progresista ha pervertido a tal punto que nadie cree ser lo que es, sino lo que no logró ser.*

—The preaching of progressives has so corrupted us that nobody believes that he is what he is, but only what he did not succeed in being.

#426

—*Los antojos de la turba incompetente se llaman opinión pública, y opinión privada los juicios del experto.*

—The whims of the incompetent crowd are called public opinion, and the expert's judgments private opinion.

**p. 86**

#427

—*El primer paso de la sabiduría está en admitir, con buen humor, que nuestras ideas no tienen por qué interesar a nadie.*

—The first step of wisdom is to admit, with good humor, that there is no reason why our ideas should interest anybody.

#428

—“Racional” es todo aquello con lo cual un trato rutinario nos familiariza.

—“Rational” is everything with which routine dealings familiarize us.

#429

—*En el lóbrego y sofocante edificio del mundo, el claustro es el espacio abierto al sol y al aire.*

—In the dismal and suffocating building of the world, the cloister is the space open to the sun and to the air.

#430

—*La libertad no es indispensable porque el hombre sepa qué quiere y quién es, sino para que sepa quién es y qué quiere.*

—Liberty is indispensable not because man knows what he wants and who he is, but so that he can find out who he is and what he wants.

#431

—*Para que la libertad dure debe ser la meta de la organización social y no la base.*

—If liberty is to last, it should be the goal of social organization and not the starting point.

#432

—*La pasión igualitaria es una perversión del sentido crítico: atrofia de la facultad de distinguir.*

—The egalitarian passion is a perversion of the critical sense: atrophy of the faculty of discrimination.

**p. 87**

#433

—Lo “racional,” lo “natural,” lo “legítimo,” no son más que lo acostumbrado.

Vivir bajo una constitución política que dura, entre costumbres que duran, es lo único que permite creer en la legitimidad del gobernante, en la racionalidad de los usos, y en la naturalidad de las cosas.

—The “rational,” the “natural,” the “legitimate,” are nothing more than what is customary.

To live under a political constitution that endures, among customs that endure, is the only thing that allows us to believe in the legitimacy of the ruler, in the rationality of habits, and in the naturalness of things.

#434

—Ni la historia de un pueblo, ni la de un individuo, nos son inteligibles, si no admitimos que el alma del individuo o del pueblo puede morir sin que mueran ni el pueblo ni el individuo.

—The history of neither a people nor an individual is intelligible to us if we do not admit that the individual’s or the people’s soul can die without either the people or the individual dying.

#435

—La “cultura” no es tanto la religión de los ateos como la de los incultos.

—“Culture” is not so much the religion of atheists as of the uncultured.

#436

—La idea del “libre desarrollo de la personalidad” parece admirable mientras no se tropieza con individuos cuya personalidad se desarrolló libremente.

—The idea of “the free development of personality” seems admirable as long as one does not meet an individual whose personality has developed freely.

#437

—Ayer el progresismo capturaba incautos ofreciéndoles la libertad; hoy le basta ofrecerles la alimentación.

—Yesterday progressivism captured the unwary by offering them freedom; today all it needs to do is offer them food.

**p. 88**

#438

—Mientras más libre se crea el hombre, más fácil es adoctrinarlo.

—The freer man believes he is, the easier it is to indoctrinate him.

#439

—En las democracias llaman clase dirigente la clase que el voto popular no deja dirigir nada.

—In democracies they call the “directing class” that class which the popular vote does not let direct anything.

#440

—*El diálogo entre comunistas y católicos se ha vuelto posible desde que los comunistas falsifican a Marx y los católicos a Cristo.*

—Dialogue between Communists and Catholics has become possible ever since Communists started to falsify Marx and Catholics Christ.

#441

—*El político tal vez no sea capaz de pensar cualquier estupidez, pero siempre es capaz de decirla.*

—A politician may not be capable of thinking any stupidity, but he is always capable of saying it.

#442

—*El imbécil no descubre la radical miseria de nuestra condición sino cuando está enfermo, pobre, o viejo.*

—The imbecile does not discover the radical misery of our condition except when he is sick, poor, or old.

#443

—*Los intelectuales revolucionarios tienen la misión histórica de inventar el vocabulario y los temas de la próxima tiranía.*

—Revolutionary intellectuals have the historic mission of inventing the vocabulary and the themes for the next tyranny.

#444

—*Para volver inevitable una catástrofe nada más eficaz que convocar una asamblea que proponga reformas que la eviten.*

—To make a catastrophe inevitable, there is nothing more effective than to call an assembly to propose reforms to avert it.

**p. 89**

#445

—*Que el cristianismo sane los males sociales, como unos dicen, o que envenene al contrario la sociedad que lo adopta, como aseguran otros, son tesis que interesan al sociólogo, pero sin interés para el cristiano.*

*Al cristianismo se ha convertido el que lo cree cierto.*

—That Christianity cures social diseases, as some say, or that, on the contrary, it poisons the society that adopts it, as others assert, are theses that interest the sociologist but are of no interest for a Christian.

A convert to Christianity has converted because he believes it is true.

#446

—En este siglo de muchedumbres trashumantes que profanan todo lugar ilustre, el único homenaje que un peregrino reverente puede rendir a un santuario venerable es el de no visitarlo.

—In this century of nomadic crowds profaning every illustrious place, the only homage a respectful pilgrim can render a venerable shrine is not to visit it.

#447

—El marxismo sólo descansará cuando transforme campesinos y obreros en oficinistas pequeño-burgueses.

—Marxism will only rest when it transforms peasants and workers into petty-bourgeois office clerks.

#448

—Amar es rondar sin descanso en torno de la impenetrabilidad de un ser.

—To love is to hover without rest around the impenetrability of a being.

#449

—La paz no florece sino entre naciones moribundas. Bajo el sol de férreas hegemonías.

—Peace does not flourish except among moribund nations. Under the sun of iron hegemonies.

#450

—Las matanzas democráticas pertenecen a la lógica del sistema.

—Las antiguas matanzas al ilogismo del hombre.

—Democratic massacres belong to the logic of the system.

Ancient massacres to the illogicality of man.

**p. 90**

#451

—El comunismo fue vocación, hoy es carrera.

—Communism used to be a vocation; today it is a career.

#452

—La estrategia electoral del demócrata se basa en una noción despectiva del hombre totalmente contraria a la noción lisonjera que difunde en sus discursos.

—The democrat's electoral strategy is based on a contemptuous notion of man totally contrary to the flattering notion he spreads in his speeches.

#453

—El marxista no cree posible condenar sin adulterar lo que condena.

—The Marxist does not believe it possible to condemn without adulterating what he condemns.

#454

—*Un pensamiento católico no descansa, mientras no ordene el coro del héroes y los dioses en torno a Cristo.*

—A Catholic thought does not rest until it puts the chorus of the heroes and the gods in order around Christ.

#455

—*Madurar no consiste en renunciar a nuestros anhelos, sino en admitir que el mundo no está obligado a colmarlos.*

—To mature consists not in renouncing our desires, but in admitting that the world is not obliged to fulfill them.

#456

—*Para resultar inteligente en política, basta encontrar un adversario más estúpido.*

—To be intelligent in politics, it is enough to go up against a dumber opponent.

#457

—*Cuando una mayoría lo derrota, el verdadero demócrata no debe meramente declararse vencido, sino confesar además que no tenía razón.*

—When he is defeated by a majority, the true democrat should not merely acknowledge that he was defeated, but also confess that he was wrong.

**p. 91**

#458

—*El catolicismo enseña lo que el hombre quisiera creer y no se atreve.*

—Catholicism teaches what man would like to believe yet does not dare to.

#459

—*El pobre no envida al rico las posibilidades de comportamiento noble que le facilita la riqueza, sino las abyecciones a que lo faculta.*

—The poor man does not envy the rich man for the opportunities for noble behavior which wealth facilitates, but rather for the degradations which wealth makes possible.

#460

—“Voluntad general” es la ficción que le permite al demócrata pretender que para inclinarse ante una mayoría hay otra razón que el simple miedo.

—The “general will” is the fiction which allows the democrat to pretend that there is a reason, other than simple fear, to bow to a majority.

#461

—*El desprecio a los “formalismos” es una patente de imbécil.*

—Contempt for “formalities” is a guarantee of imbecility.

#462

—*Llámase liberal el que no entiende que está sacrificando la libertad sino cuando es demasiado tarde para salvarla.*

—A man is called a liberal if he does not understand that he is sacrificing liberty except when it is too late to save it.

#463

—*Todo matrimonio de intelectual con el partido comunista acaba en adulterio.*

—Every marriage between an intellectual and the Communist party ends in adultery.

#464

—*El joven se enorgullece de su juventud como si no fuese privilegio que tuvo hasta el más bobo.*

—A youth takes pride in his youth as if it were not a privilege enjoyed by even the most idiotic.

**p. 92**

#465

—*Denigrar el progreso es demasiado fácil. Aspiro a la cátedra de metódico atraso.*

—Denigrating progress is too easy. I aspire to the professorship in methodical regression.

#466

—*Riqueza ociosa es la que sólo sirve para producir más riqueza.*

—Idle wealth is wealth which only serves to produce more wealth.

#467

—*Pocos hombres soportarían su vida si no se sintiesen víctimas de la suerte.*

*Lamar injusticia la justicia es el más popular de los consuelos.*

—Few men would put up with their lives if they did not feel like victims of chance.

To call justice injustice is the most popular of consolations.

#468

—*El que denuncia las limitaciones intelectuales del político olvida que les debe sus éxitos.*

—The man who denounces a politician's intellectual limitations forgets that it is to them that he owes his successes.

#469

—*Las estéticas indican al artista en qué sector del universo está la belleza que busca, pero no le garantizan que logrará capturarla.*

—Aesthetics indicates to the artist in which region of the universe the beauty for which he is searching can be found, but it does not guarantee him that he will succeed in capturing it.

#470

—*Lo vulgar no es lo que el vulgo hace, sino lo que le place.*

—What is vulgar is not what the crowd does, but rather what pleases it.

#471

—*¿Qué es la filosofía para el católico sino la manera como la inteligencia vive su fe?*

—What is philosophy for the Catholic but the way intelligence lives its faith?

**p. 93**

#472

—*Mi fe llena mi soledad con su sordo murmullo de vida invisible.*

—My faith fills my solitude with its hushed whisper of invisible life.

#473

—*La sensualidad es la posibilidad permanente de rescatar al mundo del cautiverio de su insignificancia.*

—Sensuality is the permanent possibility of rescuing the world from the captivity of its insignificance.

#474

—*La razón es una mano que opprime nuestro pecho para aplacar el latir de nuestro corazón desordenado.*

—Reason is a hand which presses down on our chest to ease the throbbing of our disordered heart.

#475

—*La sonrisa del ser que amamos es el único remedio eficaz contra el tedio.*

—The smile of the person we love is the only effective remedy for tedium.

#476

—*El que se abandona a sus instintos envilece su rostro tan obviamente como su alma.*

—Whoever abandons himself to his instincts degrades his face as obviously as he degrades his soul.

#477

—*La disciplina no es tanto una necesidad social como una urgencia estética.*

—Discipline is not so much a social necessity as an aesthetic obligation.

#478

—*Ser aristócrata es no creer que todo depende de la voluntad.*

—To be an aristocrat is to not believe that everything depends on the will.

#479

—*Entre injusticia y desorden no es posible optar. Son sinónimos.*

—It is not possible to choose between injustice and disorder. They are synonyms.

**p. 94**

#480

—*La sociedad industrial es la expresión y el fruto de almas donde las virtudes destinadas a servir usurpan el puesto de las destinadas a mandar.*

—Industrial society is the expression and fruit of souls in which virtues destined to serve usurp the place of virtues destined to command.

### #481

—*Sociedad totalitaria es el nombre vulgar de la especie social cuya denominación científica es sociedad industrial.*

*El embrión actual permite prever la fieraza del animal adulto.*

—Totalitarian society is the common name for the social species whose scientific name is industrial society.

The embryo today allows us to foresee the adult animal's deformity.

### #482

—*No hablemos mal del nacionalismo.*

*Sin la virulencia nacionalista ya regiría sobre Europa y el mundo un imperio técnico, racional, uniforme.*

*Acreditemos al nacionalismo dos siglos, por lo menos, de espontaneidad espiritual, de libre expresión del alma nacional, de rica diversidad histórica.*

*El nacionalismo fue el último espasmo del individuo ante la muerte gris que lo espera.*

—Let us not speak ill of nationalism.

Without the virulence of nationalism, Europe and the world would already be ruled by a technical, rational, uniform empire.

Let us give credit to nationalism for two centuries, at least, of spiritual spontaneity, of free expression of the national soul, of rich historical diversity.

Nationalism was the last spasm of the individual before the gray death awaiting it.

### #483

—*La verdad está en la historia, pero la historia no es la verdad.*

—The truth is in history, but history is not the truth.

### #484

—*Para llamarse cultivado no basta que el individuo adorne su especialidad con los retazos de otras.*

*La cultura no es un conjunto de objetos especiales sino una actitud específica del sujeto.*

—In order to call himself cultivated, it is not enough for an individual to adorn his specialty with bits and pieces of other specialties.

Culture is not a group of special objects but a subject's specific attitude.

### **p. 95**

### #485

—*Para industrializar un país no basta expropiar al rico, hay que explotar al pobre.*

—To industrialize a country, it is not enough to expropriate the rich man; it is necessary to exploit the poor man.

#486

—*Bajo pretexto de dar trabajo al hambriento, el progresista vende los inútiles artefactos que fabrica.*

*Los pobres son el subterfugio del industrialismo para enriquecer al rico.*

—Under the pretext of giving work to the hungry, the progressive sells the useless artifacts he produces.

The poor are industrialism's pretext for enriching the rich man.

#487

—*Por tonto que sea un catecismo, siempre lo es menos que una confesión personal de fe.*

—As stupid as a catechism may be, it is always less so than a personal confession of faith.

#488

—*En una soledad silenciosa sólo fructifica el alma capaz de vencer en las más públicas lides. El débil pide estruendo.*

—In silent solitude only the soul capable of conquering in the most public disputes bears fruit. The weakling begs for commotion.

#489

—*Mi fe crece con los años, como el follaje de una silenciosa primavera.*

—My faith grows with the years, like the foliage of a silent spring.

#490

—*La discusión inteligente debe reducirse a dilucidar divergencias.*

—Intelligent discussion should be limited to clarifying differences.

#491

—*La Biblia no es la voz de Dios, sino la del hombre que lo encuentra.*

—The Bible is not the voice of God, but of the man who encounters Him.

**p. 96**

#492

—*Los reformadores de la sociedad actual se empeñan en decorar los camarotes de un barco que naufraga.*

—The reformers of contemporary society persist in decorating the cabins of a ship that is going under.

#493

—*El moderno destruye más cuando construye que cuando destruye.*

—Modern man destroys more when he constructs than when he destroys.

#494

—*Con la industrialización de la sociedad comunista culmina la hegemonía burguesa.*

*La burguesía no es tanto una clase social como el ethos de la sociedad industrial misma.*

—Bourgeois hegemony culminates with the industrialization of Communist society.

The bourgeoisie is not so much a social class as the ethos of industrial society itself.

### #495

—Si exigimos que el objeto tenga sólo la forma con que mejor cumple su función, todos los objetos de una misma especie convergen idealmente hacia una forma única.

Cuando las soluciones técnicas sean perfectas el hombre morirá de tedio.

—If we demand that the object have only the form with which it best fulfills its functions, all objects of the same species converge ideally in a single form.

When technical solutions become perfect, man will die of boredom.

### #496

—Reemplazemos tantas definiciones de “dignidad del hombre,” que sólo son jaculatorias extáticas, con una simple y sencilla: hacer todo lentamente.

—Let us replace all those definitions of “the dignity of man,” which are only ecstatic prayers, with a simple, plain one: to do everything slowly.

### #497

—Vivir con lucidez una vida sencilla, callada, discreta, entre libros inteligentes, amando a unos pocos seres.

—To live with lucidity a simple, quiet, discreet life among intelligent books, loving a few persons.

### **p. 97**

### #498

—La frase debe tener la dureza de la piedra y el temblor de la rama.

—A sentence should be hard like a rock and shake like a branch.

### #499

—Defender la civilización consiste, ante todo, en protegerla del entusiasmo del hombre.

—Defending civilization consists, above all, in protecting it from man's enthusiasm.

### #500

—Un poco de paciencia en el trato con el tonto nos evita sacrificar a nuestras convicciones nuestra buena educación.

—A little patience in dealing with a fool helps us avoid sacrificing our good manners to our convictions.

### #501

—Mientras no tropezamos con tontos instruidos la instrucción parece importante.

—So long as we do not come across educated fools, education seems important.

### #502

—El Anticristo es, probablemente, el hombre.

—The Antichrist is, probably, man.

### #503

—Cultivado es el hombre que no convierte la cultura en profesión.

—The cultured man does not turn culture into a profession.

#504

- El cristiano no tiene nada que perder en una catástrofe.*  
—The Christian has nothing to lose in a catastrophe.

#505

- Educar al alma consiste en enseñarle a transformar en admiración su envidia.*  
—Educating the soul consists in teaching it to transform its envy into admiration.

**p. 98**

#506

- Los libros serios no instruyen, sino interpelan.*  
—Serious books do not instruct, but rather demand explanations.

#507

- Creer es penetrar en las entrañas de lo que meramente sabíamos.*  
—To believe is to penetrate into the heart of what we merely knew.

#508

- La fe no confunde la incredulidad, sino la consume.*  
—Faith does not confound unbelief, but rather consumes it.

#509

- La sociedad suele ser injusta, pero no como los vanidosos lo imaginan.*  
*Siempre hay más amos que no merecen su puesto que servidores que no merezcan el suyo.*  
—Society tends to be unjust, but not in the way the conceited imagine.  
There are always more masters who do not deserve their position than servants who do not deserve theirs.

#510

- La resistencia es inútil cuando todo se conjura en el mundo para destruir lo que admiramos.*  
*Siempre nos queda, sin embargo, un alma insobornable para contemplar, para juzgar, y para desdeñar.*  
—Resistance is futile when everything in the world is conspiring to destroy what we admire.  
We are always left, however, with an incorruptible soul, so that we might contemplate, judge, and disdain.

#511

- Escucho toda predica con involuntaria ironía.*  
*Tanto mi religión como mi filosofía se reducen a confiar en Dios.*  
—I listen to every homily with involuntary irony.  
My religion, just like my philosophy, comes down to trusting in God.

**p. 99**

#512

—*La literatura contemporánea, en cualquier época, es el peor enemigo de la cultura. El tiempo limitado del lector se gasta en leer mil libros mediocres que embotan su sentido crítico y lesionan su sensibilidad literaria.*

—Contemporary literature, in any period, is the worst enemy of culture.  
The reader's limited time is wasted by reading a thousand mediocre books that blunt his critical sense and impair his literary sensibility.

#513

—*Los términos que el filósofo inventa para expresarse, y que el pueblo finalmente maneja como metáforas usadas, atraviesan una zona intermedia donde los semieducados los emplean, con énfasis pedante, para simular pensamientos que no tienen.*

—The terms which the philosopher invents to express himself, and which the people eventually use as worn out metaphors, pass through an intermediate stage when the semi-educated employ them, with pedantic emphasis, in order to feign thoughts they do not have.

#514

—*Cada nueva verdad que aprendemos nos enseña a leer de manera distinta.*  
—Each new truth we learn teaches us to read a different way.

#515

—*La burguesía, a pesar de todo, ha sido la única clase social capaz de juzgarse a sí misma. Todo crítico de la burguesía se nutre de críticas burguesas.*  
—The bourgeoisie, despite everything, has been the only social class capable of judging itself.  
Every critic of the bourgeoisie feeds off of bourgeois criticisms.

#516

—*El peor vicio de la crítica de arte es el abuso metafórico del vocabulario filosófico.*  
—Art criticism's worst vice is the metaphorical abuse of philosophical vocabulary.

**p. 100**

#517

—*El profeta bíblico no es augur del futuro, sino testigo de la presencia de Dios en la historia.*  
—The biblical prophet is not an augur of the future, but a witness to the presence of God in history.

#518

—*La hipocresía no es la herramienta del hipócrita, sino su prisión.*  
—Hypocrisy is not the hypocrite's tool, but his prison.

#519

—*Dicha es ese estado de la sensibilidad en el que todo nos parece tener razón de ser.*  
—Happiness is that state of sensibility in which everything appears to have a reason for being.

## #520

—En lugar de buscarle explicaciones al hecho de la desigualdad, los antropólogos debieran buscársela a la noción de igualdad.

—Instead of looking for explanations for the fact of inequality, anthropologists should look for the explanation for the notion of equality.

## #521

—La civilización no es una sucesión sin fin de inventos, sino la tarea de asegurar la duración de ciertas cosas.

—Civilization is not an endless succession of inventions and discoveries, but the task of ensuring that certain things last.

## #522

—Para comprender la idea ajena es necesario pensarla como propia.

—In order to understand another's idea it is necessary to think it as one's own.

## #523

—Cada instante tiene su propia ley, y no meramente la ley que lo ata a los demás instantes.

—Each moment has its own law, and not just the law which binds it to all other moments.

## **p. 101**

### #524

—En ciertos instantes colmados Dios desborda en el mundo, como una fuente repentina en la paz del mediodía.

—At certain moments of abundance God overflows into the world, like a sudden, unexpected spring gushing into the peace of midday.

### #525

—Cualquier regla es preferible al capricho.

—El alma sin disciplina se disuelve en una fealdad de larva.

—Any rule is preferable to caprice.

The soul without discipline disintegrates into the ugliness of a larva.

### #526

—No la plenitud cerrada de la esfera, sino la plenitud meridiana del estanque donde el cielo se refleja.

—Not the closed-off completeness of a sphere, but rather the midday fullness of a pond reflecting the sky.

### #527

—Detrás de todo apelativo se levanta el mismo apelativo con mayúscula: detrás del amor es el Amor, detrás del encuentro es el Encuentro.

—El universo se evade de su cautiverio, cuando en la instancia individual percibimos la esencia.

—Behind every common noun arises the same common noun with a capital letter: behind love is Love, behind the encounter is the Encounter.

The universe escapes its captivity when in the individual instance we perceive the essence.

#528

—*Toda rebelión contra el orden del hombre es noble, mientras no disfraze una rebeldía contra el orden del mundo.*

—Every rebellion against the order of man is noble, so long as it does not disguise rebelliousness against the order of the world.

#529

—*La perfección moral está en sentir que no podemos hacer lo que no debemos hacer.*

*La ética culmina donde la regla parece expresión de la persona.*

—Moral perfection lies in feeling that we cannot do what we ought not to do.

Ethics culminates where the rule appears to be an expression of the person.

**p. 102**

#530

—*El alma es la tarea del hombre.*

—The soul is man's task.

#531

—*Todo hombre es capaz, en todo momento, de poseer las verdades que importan.*

*En el futuro esperan las verdades subalternas.*

—Every man is capable, at each moment, of possessing those truths which matter.

In the future await the subordinate truths.

#532

—*Un solo ser puede bastarte.*

*Pero que jamás te baste el Hombre.*

—One being alone can suffice for you.

But let it never be Man.

#533

—*El crimen que se intenta cometer es, a veces, tan horrible que el pretexto de la nación no basta y es necesario invocar la humanidad.*

—Sometimes the crime to be committed is so horrible that the nation is not a good enough pretext and it is necessary to invoke humanity.

#534

—*El mundo es propósito quebrado que el alma noble intenta restaurar.*

—The world is a shattered purpose that the noble soul endeavors to restore.

#535

—*La eficacia del individuo es menos una virtud que una amenaza para sus semejantes.*

—An individual's efficiency is less a virtue than a threat to his neighbors.

#536

—*La sed se acaba antes que el agua.*

—The thirst runs out before the water does.

#537

- En toda época una minoría vive los problemas de hoy y una mayoría los de ayer.
- In every age a minority lives today's problems and a majority yesterday's.

**p. 103**

#538

- La educación moderna entrega mentes intactas a la propaganda.
- Modern education delivers untouched minds to propaganda.

#539

- De la suma de todos los puntos de vista no resulta el relieve del objeto, sino su confusión.
- From the sum of all points of view does not emerge the object in relief, but confusion.

#540

- El hombre desata catástrofes cuando se empeña en volver coherentes las evidencias contradictorias entre las cuales vive.
- Man unleashes catastrophes when he insists on making coherent the contradictory evidences among which he lives.

#541

- Nuestra libertad no tiene más garantía que las barricadas que levanta, contra el imperialismo de la razón, la anárquica faz del mundo.
- Our freedom has no other guarantee than the barricades which the anarchic countenance of the world throws up against the imperialism of reason.

#542

- El individuo cree en el “sentido de la historia” cuando el futuro previsible parece favorable a sus pasiones.
- The individual believes in the “meaning of history” when the foreseeable future appears favorable to his passions.

#543

- Las razones, los argumentos, las pruebas, parecen cada día menos evidentes al que cree.  
Y lo que cree más evidente.
- Reasons, arguments, proofs appear each day less evident to the believer.  
And what he believes more evident.

#544

- Hay ideas que no son verdaderas, pero que debieran serlo.
- There are ideas that are not true, but which should be.

**p. 104**

#545

—*La apologetica debe mezclar escepticismo y poesía.*

*Escepticismo para estrangular ídolos, poesía para seducir almas.*

—Apologetics should mix skepticism and poetry.

Skepticism to strangle idols, poetry to seduce souls.

#546

—*Renegando de la literatura se hace hoy carrera en las letras, como renegando de la burguesía entre los burgueses.*

—Apostatizing from literature is how one makes a career today in letters, like apostatizing from the bourgeoisie among the bourgeois.

#547

—*La historia quizá sólo proceda de los actos insignificantes.*

—History might only come from insignificant actions.

#548

—*El escritor nunca se confiesa sino de lo que la moda autoriza.*

—The writer never confesses to anything except what fashion authorizes.

#549

—*De cada cual depende que su alma, despojada por los años de sus múltiples pretensiones, se revele como rencor amargo o como humildad resignada.*

—Upon each person depends whether his soul, deprived of its many pretensions by the years, is revealed as bitter spite or as humble resignation.

#550

—*La serenidad es el fruto de la incertidumbre aceptada.*

—Serenity is the fruit of uncertainty freely accepted.

#551

—*Más que por raciocinios, la inteligencia se guía por simpatías y por ascos.*

—Intelligence is guided not so much by ratiocinations as by sympathies and aversions.

**p. 105**

#552

—*La inteligencia se apresura a resolver problemas que la vida aún no le plantea.*

*La sabiduría es el arte de impedírselo.*

—Intelligence hastens to solve problems which life has not even raised yet.

Wisdom is the art of stopping it.

#553

—*¡Qué raros son los que no admirán libros que no han leído!*

—How rare are those who do not admire books they have not read!

#### #554

—Inclinémonos cuando el historiador demuestra que tal cosa aconteció, pero contentémonos con sonreír cuando afirma que debía acontecer.

—Let us bow our heads when the historian demonstrates that a certain thing happened, but let us be content to smile when he asserts that it was bound to happen.

#### #555

—Lo que acontece en tiempos de incredulidad no es que los problemas religiosos parezcan absurdos, sino que no parecen problemas.

—What happens in periods of disbelief is not that religious problems appear absurd, but that they do not appear to be problems.

#### #556

—En un siglo donde los medios de publicidad divulgan infinitas tonterías, el hombre culto no se define por lo que sabe sino por lo que ignora.

—In a century where the media publish endless stupidities, the cultured man is defined not by what he knows but what he does not know.

#### #557

—Cuando vemos que el hombre no puede calcular las consecuencias de sus actos, los problemas políticos no pierden su importancia, pero las soluciones pierden su interés.

—When we see that man cannot calculate the consequences of his actions, political problems do not lose their importance, but the solutions lose their interest.

#### **p. 106**

#### #558

—La religión es el temblor que el sacudimiento de nuestras raíces transmite a nuestras ramas.

—Religion is the tremor that the shaking of our roots transmits to our branches.

#### #559

—Dios no es objeto de mi razón, ni de mi sensibilidad, sino de mi ser.

Dios existe para mí en el mismo acto en que existo.

—God is not the object of my reason, nor of my sensibility, but of my being.

God exists for me in the same act in which I exist.

#### #560

—La felicidad es un instante de silencio entre dos ruidos de la vida.

—Happiness is a moment of silence between two of life's noises.

#### #561

—La codicia del negociante me asombra menos que la seriedad con que la sacia.

—The businessman's greed surprises me less than the seriousness with which he satisfies it.

### #562

—Quien tenga curiosidad de medir su estupidez, que cuente el número de cosas que le parecen obvias.

—Whoever is curious about how to measure his stupidity should count the number of things that seem obvious to him.

### #563

—La poesía lírica sobrevive sola, porque el corazón humano es el único rincón del mundo que la razón no se atreve a invadir.

—Lyric poetry alone survives, because the human heart is the only corner of the world which reason dares not invade.

### #564

—Toda verdad es riesgo que asumimos apoyándonos sobre una serie indefinida de evidencias infinitamente pequeñas.

—Every truth is a risk we assume by supporting ourselves on an indefinite series of infinitely small certainties.

### **p. 107**

### #565

—Mi verdad es la suma de lo que soy, no el simple resumen de lo que pienso.

—My truth is the sum of what I am, not a simple summary of what I think.

### #566

—Nadie me inducirá a absolver la naturaleza humana porque me conozco a mí mismo.

—Nobody will ever induce me to absolve human nature because I know myself.

### #567

—Civilizar es enseñar a utilizar lo inferior sin estimarlo.

—Ser civilizado es no confundir lo importante con lo meramente necesario.

—To civilize someone is to teach him how to use what is inferior without putting a price on it.  
To be civilized is to not confuse the important with the merely necessary.

### #568

—El bárbaro, o totalmente se burla o totalmente venera.

—La civilización es sonrisa que mezcla discretamente ironía y respeto.

—The barbarian either totally mocks or totally worships.

Civilization is a smile that discreetly combines irony and respect.

### #569

—El individualismo degenera en beatificación del antojo.

—Individualism degenerates into the beatification of caprice.

### #570

—La autoridad no es delegación de los hombres, sino procuración de los valores.

—Authority is not delegating men, but procuring values.

#571

—*Ley no es lo que un acto de la voluntad decreta, sino lo que la inteligencia descubre.*

—Law is not what an act of the will decrees, but what intelligence discovers.

**p. 108**

#572

—*El consentimiento popular es indicio de legitimidad, pero no causa.*

—*En el debate sobre la legitimidad del poder no cuentan ni su origen en el voto, ni su origen en la fuerza.*

—*Legítimo es el poder que cumple el mandato que las necesidades vitales y éticas de una sociedad le confieren.*

—Popular consent is an index of legitimacy, but not a cause.

In the debate over the legitimacy of power neither its origin in the vote nor its origin in force counts.

Power is legitimate if it fulfills the mandate which the vital and ethical necessities of a society confer on it.

#573

—*Cuando el respeto a la tradición perece, la sociedad, en su incessante afán de renovarse, se consume frenéticamente a sí misma.*

—When respect for tradition dies out, society, in its incessant desire to renew itself, consumes itself in a frenzy.

#574

—*Ya no basta que el ciudadano se resigne, el estado moderno exige cómplices.*

—It is no longer enough for the citizen to submit—the modern state demands accomplices.

#575

—*El psiquiatra considera sanos los solos comportamientos vulgares.*

—The psychiatrist considers only vulgar behavior sane.

#576

—*Los antiguos veían en el héroe histórico o mítico, en Alejandro o en Aquiles, el módulo de la vida humana. El gran hombre era paradigmático, su existencia ejemplar.*

—*El patrón del demócrata, al contrario, es el hombre vulgar.*

—*El modelo democrático debe rigurosamente carecer de todo atributo admirable.*

—The ancients saw in the historical or mythical hero, in Alexander or in Achilles, the standard of human life. The great man was paradigmatic, his existence exemplary.

The patron saint of the democrat, on the contrary, is the vulgar man.

The democratic model must be strictly lacking in every admirable quality.

**p. 109**

#577

—*El proletariado surge cuando el pueblo se convierte en una clase que adopta los valores de la burguesía sin poseer bienes burgueses.*

—The proletariat appears when the people become a class which adopts bourgeois values without possessing bourgeois property.

#578

—*Para evitar una viril confrontación con la nada, el hombre levanta altares al progreso.*

—In order to avoid a manly confrontation with nothingness, man erects altars to progress.

#579

—*El hombre a veces desespera con dignidad, pero es raro que espere con inteligencia.*

—Man at times despairs with dignity, but it is rare for him to hope with intelligence.

#580

—*Huir no protege contra el tedio.*

*Hay que domesticar, para salvarnos, esa bestia fofa y lerda.*

*En el tedio asumido las más nobles cosas germinan.*

—Fleeing does not protect against tedium.

To save ourselves, it is necessary to domesticate that flabby, lumbering beast.

In tedium freely assumed bloom the noblest things.

#581

—*Como un problema nuevo nace siempre del problema resuelto, la sabiduría no consiste en resolver problemas sino en amansarlos.*

—As a new problem is born out of a problem solved, wisdom consists not in solving problems but in taming them.

#582

—*Al remedio que cura siempre preferimos el alivio que agrava.*

—We always prefer relief that exacerbates over a remedy that cures.

#583

—*Cada acto de resignación es una breve agonía.*

—Each act of resignation is a brief agony.

**p. 110**

#584

—*El único antídoto a la envidia, en las almas vulgares, es la vanidad de creer que nada tienen que envidiar.*

—The only antidote to envy, in vulgar souls, is the conceit of believing that they have nothing to envy.

### #585

- Para el hombre moderno las catástrofes no son enseñanza, sino insolencias del universo.*  
—For modern man catastrophes are not a lesson, but insults from the universe.

### #586

- En su afán de ganarle la partida al humanitarismo democrático, el catolicismo moderno resume así el doble mandamiento evangélico: Amarás a tu prójimo sobre todas las cosas.*  
—In its desire to gain the upper hand over democratic humanitarianism, modern Catholicism summarizes the two great commandments of the Gospel thus: You shall love your neighbor above all things.

### #587

- El creyente sabe cómo se duda, el incrédulo no sabe cómo se cree.*  
—The believer knows how to doubt; the unbeliever does not know how to believe.

### #588

- El tonto se escandaliza y ríe cuando advierte que los filósofos se contradicen. Es difícil hacerle entender al tonto que la filosofía, precisamente, es el arte de contradecirse mutuamente sin anularse.*  
—The fool is scandalized and laughs when he notices that philosophers contradict each other. It is difficult to make the fool understand that philosophy is precisely that: the art of contradicting each other without canceling each other out.

### #589

- Quien se sienta vocero de la opinión pública ha sido esclavizado.*  
—Whoever feels he is the spokesman of public opinion has been enslaved.

### #590

- El vulgo no llama inteligentes sino los actos de la inteligencia al servicio del instinto.*  
—The crowd calls no actions intelligent except actions of the intellect in the service of instinct.

### **p. 111**

#### #591

- El uso correcto de la libertad puede consistir en adherir a un destino, pero mi libertad consiste en poder negarme a hacerlo.*  
*El derecho a fracasar es un importante derecho del hombre.*  
—The correct use of freedom can consist in embracing a destiny, but my freedom consists in being able to refuse to do that.  
The right to fail is an important right of man.

#### #592

- La indiferencia al arte se traiciona con la solemnidad pomposa del homenaje que se le suele rendir.*  
*El verdadero amor calla o se burla.*  
—Indifference to art is betrayed by the pompous solemnity of the homage often rendered it.  
True love remains silent or mocks.

### #593

- Los individuos interesan menos al historiador moderno que sus circunstancias.  
*Reflejo del actual trastuque: el modo de vivir importa más que la calidad del que vive.*  
—Individuals interest the modern historian less than their circumstances.  
A reflection of the current confusion: the way of life matters more than the quality of the one who lives.

### #594

- Verdadero aristócrata es el que tiene vida interior. Cualquiera que sea su origen, su rango, o su fortuna.  
—The true aristocrat is the man who has an interior life. Whatever his origin, his rank, or his fortune.

### #595

- Nada de lo que acontece es necesario, pero todo se vuelve necesario una vez acontecido.  
*Todo tiene causa, pero toda causa tiene pluralidad virtual de efectos.*  
—Nothing that happens is necessary, but everything becomes necessary once it has happened.  
Everything has a cause, but every cause has a virtual multitude of effects.

### #596

- Sólo el imbécil no se siente nunca copartidario de sus enemigos.  
—Only the imbecile never feels like he is fighting on his enemies' side.

### **p. 112**

#### #597

- El cristiano actual no se conduele de que los demás no estén de acuerdo con él, sino de no estar de acuerdo con los demás.  
—The contemporary Christian is not sorry that nobody else agrees with him, but that he does not agree with everybody else.

### #598

- Una sociedad justa carecería de interés.  
*La discrepancia entre el individuo y el sitio que ocupa vuelve la historia interesante.*  
—A just society would be lacking in interest.  
The discrepancy between the individual and the position he occupies is what makes history interesting.

### #599

- La vulgaridad consiste tanto en irrespetar lo que merece respeto como en respetar lo que no lo merece.  
—Vulgarity consists as much in disrespecting what deserves respect as in respecting what does not deserve it.

## #600

—*Los problemas del siglo XIX preocupan tanto al izquierdista que los del siglo XX no lo ocupan.*

*Los problemas que planteaba la industrialización de la sociedad le impiden ver los que plantea la sociedad industrializada.*

—The leftist is so worried about the problems of the 19<sup>th</sup> century that he does not worry about the problems of the 20<sup>th</sup> century.

The problems raised by the industrialization of society prevent him from seeing the problems raised by industrialized society.

## #601

*El progreso envejece mal.*

*Cada generación trae un nuevo modelo de progresismo que arrincona despectivamente al modelo anterior.*

*Nada más grotesco que el progresista a la moda de ayer.*

—Progress ages badly.

Each generation brings a new model of progressivism which discards with contempt the previous model.

Nothing is more grotesque than yesterday's progressive.

## #602

*Ninguna época es de transición.*

*Toda época es un absoluto que se devora a sí mismo.*

—No period is a transition period.

Every age is an absolute that devours itself.

## **p. 113**

### #603

*La tragedia moderna no es la tragedia de la razón vencida, sino de la razón triunfante.*

—The modern tragedy is not the tragedy of reason vanquished, but of reason triumphant.

### #604

*La soledad del hombre moderno en el universo es la soledad del amo entre esclavos silenciosos.*

—The loneliness of modern man in the universe is the loneliness of a master among silent slaves.

### #605

*El que no entiende que dos actitudes perfectamente contrarias pueden ser ambas perfectamente justificadas no debe ocuparse de crítica.*

—Whoever does not understand that two perfectly contrary attitudes can both be perfectly justified ought not to engage in criticism.

#606

—*La historia del arte es historia de sus materiales, sus técnicas, sus temas, sus condiciones sociales, sus motivos psicológicos, o su problemática intelectual, pero nunca historia de la belleza.*

*El valor no tiene historia.*

—The history of art is the history of its materials, its techniques, its themes, its social conditions, its psychological motives, or its set of intellectual problems, but never the history of beauty.

A value has no history.

#607

—*Más que cristiano, quizá soy un pagano que cree en Cristo.*

—Rather than a Christian, perhaps I am a pagan who believes in Christ.

#608

—*En las ciencias sociales se acostumbra pesar, contar, y medir, para no tener que pensar.*

—In the social sciences one generally weighs, counts, and measures, to avoid having to think.

#609

—*La “intuición” es la percepción de lo invisible, así como la “percepción” es la intuición de lo visible.*

—“Intuition” is the perception of the invisible, just as “perception” is the intuition of the visible.

**p. 114**

#610

—*En la sociedad igualitaria no caben ni los magnánimos ni los humildes, sólo hay campo para las virtudes cursis.*

—In an egalitarian society neither the magnanimous nor the humble fit in; there is only room for pretentious virtues.

#611

—*El hombre no es sino espectador de su impotencia.*

—Man is nothing but the spectator of his impotence.

#612

—*Toda satisfacción es una forma de olvido.*

—All satisfaction is a form of forgetfulness.

#613

—*La explicación de la experiencia religiosa no se encuentra en los manuales de psicología.*

*Está en los dogmas de la Iglesia.*

—The explanation for religious experience is not to be found in psychology manuals.

It is in the Church's dogmas.

#614

—*Los enemigos del mundo moderno, en el siglo XIX, podían confiar en el futuro. En este siglo sólo queda la nuda nostalgia del pasado.*

—The enemies of the modern world, in the 19<sup>th</sup> century, could trust in the future. In this century there only remains bare nostalgia for the past.

#615

—*Acostumbramos llamar perfeccionamiento moral el no darnos cuenta de que cambiamos de vicio.*

—We are in the habit of calling moral improvement our failure to realize that we have switched vices.

#616

—*El relevo de generaciones es el vehículo, pero no el motor de la historia.*

—The succession of generations is the vehicle, but not the motor of history.

#617

—*Los cálculos de los inteligentes suelen fallar porque olvidan al tonto, los de los tontos porque olvidan al inteligente.*

—The calculations of intelligent men tend to fail because they forget the fool, those of fools because they forget the intelligent man.

**p. 115**

#618

—*Todo individuo con “ideales” es un asesino potencial.*

—Every individual with “ideals” is a potential murderer.

#619

—*Como evidentemente la auténtica obra de arte es original, el iletrado se imagina que la obra original es necesariamente obra de arte.*

—Since the authentic work of art is obviously original, the cultural illiterate imagines that the original work is necessarily a work of art.

#620

—*La historia de estas repúblicas latinoamericanas debiera escribirse sin desdén pero con ironía.*

—The history of these Latin American republics should be written without disdain but with irony.

#621

—*El viejo adopta inútilmente opiniones de joven para hacer dudar de su vejez.*

—In vain does the old man adopt the opinions of a young man to make others doubt his old age.

#622

—Clase social alta es aquella para la cual la actividad económica es medio, clase media aquella para la cual es fin.

*El burgués no aspira a ser rico, sino a ser más rico.*

—The upper class in society is the class for which economic activity is a means, the middle class that for which it is an end.

The bourgeois does not aspire to be rich, but to be richer.

#623

—*La estupidez táctica del ambicioso peligra convertirse en estupidez auténtica.*

*La mente del demócrata senil no contiene sino ideas para discurso electoral.*

—The ambitious man's tactical stupidity threatens to become authentic stupidity.

The senile democrat's mind contains nothing but ideas for campaign speeches.

**p. 116**

#624

—*El futuro apasiona a quienes creen en la eficacia de la voluntad, mientras que el pasado fascina a los que conocen la impotencia de los propósitos humanos.*

*Lo que el hombre se propone es siempre tedioso, pero lo que obtiene nos asombra a veces.*

—The future impassions those who believe in the efficacy of the will, whereas the past fascinates those who recognize the impotence of human endeavors.

What man aims for is always boring, but what he attains sometimes astonishes us.

#625

—*Dios es el estorbo del hombre moderno.*

—God is a nuisance to modern man.

#626

—*El subconsciente fascina la mentalidad moderna.*

*Porque allí puede instalar sus tonterías preferidas como hipótesis irrefutables.*

—The subconscious fascinates the modern mentality.

Because there it can establish its favorite stupidities as irrefutable hypotheses.

#627

—*La mayoría de los hombres no tienen derecho a opinar, sino a oír.*

—The majority of men have no right to give their opinion, but only to listen.

#628

—*Las regiones más recónditas del alma son siempre las más pobladas.*

*Los más atrevidos exploradores del alma desembarcan en zonas urbanizadas.*

—The regions of the soul least understood are always the most densely populated.

The most daring explorers of the soul disembark in urban areas.

#629

—*La trivialidad nunca está en lo que se siente, sino en lo que se dice.*

—Triviality never lies in what is felt, but in what is said.

**p. 117**

#630

—*Hay quienes confiesan, sin avergonzarse, que “estudian” literatura.*

—There are people who admit, without shame, that they “study” literature.

#631

—*Los gobernantes que representan sólo a una minoría tienen que inventar la civilización para no perecer.*

*Los delegados de una mayoría, en cambio, pueden ser soeces, chabacanos, crueles, impunemente.*

*Mientras mayor sea la mayoría que lo apoya, el gobernante es menos precavido, menos tolerante, menos respetuoso de la diversidad humana.*

*Cuando los gobernantes se juzgan mandatarios de la humanidad entera el terror se aproxima.*

—Rulers who represent only a minority have to invent civilization in order not to perish.

The delegates of a majority, on the other hand, can be vulgar, rude, cruel, with impunity.

The greater the majority that supports him, the less cautious the ruler is, the less tolerant, the less respectful of human diversity.

When rulers deem themselves governors of all humanity, terror is near.

#632

—*Los hombres discrepan menos porque piensan diferentemente que porque no piensan.*

—Men disagree less because they think differently than because they do not think.

#633

—*Una simple coma distingue a veces una trivialidad de una idea.*

—A simple comma at times distinguishes a trivial remark from an idea.

#634

—*Las metas de toda ambición son vanas y su ejercicio deleitoso.*

—The goals of all ambition are vain and their exercise harmful.

**p. 118**

#635

—*Sabio es el que no ambiciona nada viviendo como si ambicionara todo.*

—A man is wise if he has no ambition for anything but lives as if he had an ambition for everything.

#636

—*Contemplado a la luz de nuestra tristeza o nuestra dicha, de nuestro entusiasmo o nuestro desdén, el mundo muestra una textura tan sutil, una tan fina esencia, que toda visión intelectual, comparada a esa visión de los sentimientos, apenas parece una vulgaridad ingeniosa.*

—Contemplated in light of our sorrow or our happiness, of our enthusiasm or our disdain, the world displays a texture so subtle, an essence so fine, that every intellectual vision, compared to that vision of the sentiments, barely seems like clever vulgarity.

#637

—*El “Progreso,” la “Democracia,” la “Sociedad sin clases,” fanatizan a la muchedumbre, pero dejan a las Musas displicentes y frías.*

—“Progress,” “Democracy,” the “classless Society,” excite the crowd, but leave the Muses cold and disagreeable.

#638

—*El futuro del verbo es el tiempo predilecto del imbécil.*

—The future form of the verb is the imbecile’s favorite tense.

#639

—*Los artistas modernos ambicionan tanto diferir los unos de los otros que esa misma ambición los agrupa en una sola especie.*

—Modern artists are so ambitious to differ from one another that that very same ambition groups them together into a single species.

#640

—*Por mezquina y pobre que sea, toda vida tiene instantes dignos de eternidad.*

—As poor and needy as it may be, every life has moments worthy of eternity.

**p. 119**

#641

—*Nada más repugnante que lo que el tonto llama “una actividad sexual armoniosa y equilibrada.”*

*La sexualidad higiénica y metódica es la única perversión que execran tanto los demonios que los ángeles.*

—Nothing is more repugnant than what the fool calls “harmonious and balanced sexual activity.” Hygienic and methodical sexuality is the only perversion cursed by both demons and angels.

#642

—*La fantasía explota los hallazgos de la imaginación.*

—Fantasy exploits the discoveries of the imagination.

#643

—*Sin dignidad, sin sobriedad, sin modales finos, no hay prosa que satisfaga plenamente.*

*Al libro que leemos no pedimos sólo talento, sino también buena educación.*

—Without dignity, without sobriety, without refined manners, there is no prose that fully satisfies.

We demand of the book we read not just talent, but also good breeding.

#644

—La buena educación no es, finalmente, sino la manera como se expresa el respeto.

Siendo el respeto, a su vez, un sentimiento que la presencia de una superioridad admitida infunde, donde falten jerarquías, reales o ficticias pero acatadas, la buena educación perece.

La grosería es producto democrático.

—Good manners, in the end, are nothing but the way in which respect is expressed.

Since respect, in its turn, is a feeling inspired by the presence of an admitted superior, wherever hierarchies are absent—real or fictitious, but revered—good manners die out.

Rudeness is a democratic product.

#645

—Ante el hombre inteligente que se vuelve marxista sentimos lo mismo que el incrédulo ante la niña bonita que entra al convento.

—We feel the same way about an intelligent man who becomes a Marxist as an unbeliever feels about a pretty girl who enters the convent.

**p. 120**

#646

—No hay tontería en que el hombre moderno no sea capaz de creer, siempre que eluda creer en Cristo.

—There is no stupid idea which modern man is not capable of believing, as long as he avoids believing in Christ.

#647

—El artista actual ambiciona que la sociedad lo repudie y que la prensa lo elogie.

—The contemporary artist's ambition is for society to repudiate him and the press to praise him.

#648

—No es la ciudad celeste de Apocalipsis la que desvela al católico progresista, sino la ciudad-jardín.

—It is not the heavenly city of the Apocalypse which keeps the progressive Catholic awake, but the garden-city.

#649

—Virtualmente el hombre puede construir aparatos capaces de todo.

Salvo de tener conciencia de sí mismo.

—Man can construct machines capable of virtually everything.

Except of having self-consciousness.

#650

—En ninguna época anterior tuvieron las letras y las artes mayor popularidad que en la nuestra. Artes y letras han invadido la escuela, la prensa y los almanaques.

Ninguna otra, sin embargo, fabricó objetos tan feos, ni soñó sueños tan ramplones, ni adoptó tan sordidas ideas.

Se dice que el público está mejor educado. Pero no se le nota.

—In no previous age did the arts and letters enjoy greater popularity than in ours. Arts and letters have invaded the school, the press, and the almanacs.

No other age, however, has produced such ugly objects, nor dreamed such coarse dreams, nor adopted such sordid ideas.

It is said that the public is better educated. But one does not notice.

#651

—El arte no educa sino al artista.

—Art educates no one but the artist.

#652

—Sabio no es tanto el que dice la verdad como el que conoce el exacto alcance de lo que dice. El que no cree decir más de lo que está diciendo.

—A man is wise not so much because he says the truth but because he who knows the exact scope of what he says.

Because he does not believe he is saying anything more than what he is saying.

**p. 121**

#653

—Quien adquiere experiencia política sólo confía en la máxima clásica: no hagáis hoy lo que podéis dejar para mañana.

—Whoever acquires experience in politics trusts only in the classic maxim: do not do today what you can leave for tomorrow.

#654

—Madurar es transformar un creciente número de lugares comunes en auténtica experiencia espiritual.

—To mature is to transform an increasing number of commonplaces into authentic spiritual experience.

#655

—Las ideas tiranizan al que tiene pocas.

—Ideas tyrannize the man who has but few.

#656

—Sociedad aristocrática es aquella donde el anhelo de la perfección personal es el alma de las instituciones sociales.

—An aristocratic society is one where the desire for personal perfection is the animating spirit of the social institutions.

#657

—*Los nuevos catequistas profesan que el Progreso es la encarnación moderna de la esperanza. Pero el Progreso no es una esperanza emergente, sino el eco agonizante de la esperanza desaparecida.*

—The new catechists profess that Progress is the modern incarnation of hope.  
But Progress is not hope emerging, but the dying echo of hope already vanished.

#658

—*Los tres enemigos de la literatura son: el periodismo, la sociología, la ética.*  
—The three enemies of literature are: journalism, sociology, ethics.

#659

—*La libertad sólo dura mientras el estado funciona en medio de la indiferencia ciudadana. Amaga despotismo cuando el ciudadano se entusiasma con su gobierno o contra él.*

—Liberty lasts only so long as the state functions amid the indifference of its citizens.  
Despotism threatens when the citizen agitates for or against his government.

**p. 122**

#660

—*Europa, propiamente dicha, consta de los países que el feudalismo educó.*  
—Europe, properly speaking, consists of those countries educated by feudalism.

#661

—*Para el marxista, la rebeldía en sociedades no comunistas es hecho sociológico y en la sociedad comunista hecho psicológico meramente.*

*Allí se rebela un “explotado,” aquí se revela un “traidor.”*

—For the Marxist, rebelliousness in non-Communist societies is a sociological fact and in Communist society a merely psychological fact.

In the former the “exploited” rebel, in the latter “traitors” reveal themselves.

#662

—*Cervantes es culpable de la insulsez de la crítica cervantina española porque legó un libro irónico a un pueblo sin ironía.*

—Cervantes is guilty of the insipidity of Spanish Cervantes criticism because he bequeathed an ironic book to a people without irony.

#663

—*Sólo es inteligente el que no teme estar de acuerdo con tontos.*  
—A man is intelligent only if he is not afraid to agree with fools.

#664

—*Nadie se halla buscándose meramente a sí mismo.*

*La personalidad nace del conflicto con una norma.*

—Nobody finds himself by searching merely for himself.  
Personality is born out of conflict with a norm.

#665

- Todo el mundo se siente superior a lo que hace, porque se cree superior a lo que es. Nadie cree ser lo poco que es en realidad.*  
—Everybody feels superior to what he does, because he believes he is superior to what he is.  
Nobody believes he is the little that he really is.

#666

- Coherencia y evidencia se excluyen.*  
—Coherence and obviousness are mutually exclusive.

**p. 123**

#667

- El objeto de mal gusto se fabrica donde el prestigio social hace adquirir objetos que no procuran placer alguno al que los compra.*  
—The object of bad taste is manufactured where social prestige makes people acquire objects which give no pleasure to those who buy them.

#668

- Destrucciones y reconstrucciones, en la historia, tienen autor conocido.*  
*Las construcciones son anónimas.*  
—Destructions and reconstructions, in history, have known authors.  
Constructions are anonymous.

#669

- Quien cita a un autor muestra que fue incapaz de asimilárselo.*  
—Whoever cites an author shows that he was incapable of assimilating him to himself.

#670

- Mostrarle al alma inestable que comprendimos su problema, es volverlo insoluble.*  
*Una mirada obtusa disuelve angustias.*  
—To show the unstable soul that we understand his problem is to make it insoluble.  
A dumb look dissolves anxieties.

#671

- La “visión objetiva” no es una visión sin prejuicios, sino una visión sometida a prejuicios ajenos.*  
—“Objective vision” is not vision without prejudices, but vision subjected to the prejudices of others.

#672

- Hay dos formas simétricas de barbarie: la de los pueblos que no tienen sino costumbres y la de los pueblos que no respetan sino leyes.*  
—There are two symmetrical forms of barbarism: peoples who have nothing but customs and peoples who respect nothing but laws.

#673

—*No hay que esperar nada de nadie, ni desdeñar nada de nadie.*

—There is no need to expect anything from anyone, nor to disdain anything from anyone.

**p. 124**

#674

—*Quienes creen en la “Verdad” limitan sus lecturas a los errores populares del día.*

—Those who believe in the “Truth” limit their readings to the popular errors of the day.

#675

—*Cuando pensamos que el “alma” de un escritor nos interesa es meramente porque estamos llamando “alma” su talento.*

—When we think that a writer’s “soul” interests us, it is merely because we are calling his talent “soul.”

#676

—*Para saber qué dijo un hombre inteligente se acostumbra tan sólo escuchar al tonto que lo remeda.*

—In finding out what an intelligent man said, it is customary only to listen to the fool who mimics him.

#677

—*A ninguno se nos dificulta amar al prójimo que nos parece inferior.*

*Pero amar al que sabemos superior es otra cosa.*

—None of us finds it difficult to love the neighbor who seems inferior to us.

But to love someone we know is superior is another thing.

#678

—*Toda paz se compra con vilezas.*

—All peace is bought with vile acts.

#679

—*El hombre vive del desorden de su corazón y muere del orden que la vida establece en él.*

—Man lives from the disorder of his heart and dies from the order which life establishes in it.

#680

—*El marxismo anuncia que reemplazará con la administración de los bienes el gobierno de las personas.*

*Desgraciadamente el marxismo enseña que el gobierno de las personas consiste en la administración de los bienes.*

—Marxism announces that it will replace the governance of persons with the administration of property.

Unfortunately, Marxism teaches that the governance of persons consists of the administration of property.

**p. 125**

#681

—Basta, a veces, que una sociedad suprima una costumbre que supone absurda, para que una catástrofe repentina le demuestre su error.

—It is enough at times that a society suppress a custom it assumes is absurd, for a sudden catastrophe to show it its error.

#682

—El clero progresista vitupera la “mentalidad de ghetto” del actual cristiano viejo.

—Esos clérigos prefieren la actividad mercantil y bursátil del judío moderno al ghetto, donde floreció la fidelidad de Israel.

—The progressive clergy excommunicate the “ghetto mentality” of the old Christian today.

—Those clergy prefer the commercial and financial activity of the modern Jew to the ghetto where Israel's faithfulness flourished.

#683

—Inteligencia sin prejuicios es sólo la que sabe cuáles tiene.

—The only intelligence without prejudices is one that knows which it has.

#684

—Solamente porque ordenó amar a los hombres, el clero moderno se resigna a creer en la divinidad de Jesús; cuando, en verdad, es sólo porque creemos en la divinidad de Cristo que nos resignamos a amarlos.

—Only because He commanded us to love men do the modern clergy resign themselves to believing in the divinity of Jesus; when, in truth, it is only because we believe in the divinity of Jesus that we resign ourselves to loving men.

#685

—El espectáculo de una vanidad herida es grotesco cuando la vanidad es ajena y repugnante cuando es nuestra.

—The spectacle of injured vanity is grotesque when the vanity is another's and repugnant when it is ours.

#686

—Nadie que se conozca puede absolverse a sí mismo.

—Nobody who knows himself can absolve himself.

#687

—Las filosofías que el público conoce y estima son sartas de vulgaridades atribuidas a nombres ilustres.

—The philosophies which the public knows and values are strings of vulgarities attributed to illustrious names.

**p. 126**

#688

—*La libertad, para el demócrata, no consiste en poder decir todo lo que piensa, sino en no tener que pensar todo lo que dice.*

—Liberty, for the democrat, consists not in being able to say everything he thinks, but in not having to think about everything he says.

#689

—*Meditar es dialogar con algún muerto.*

—To meditate is to converse with someone who is dead.

#690

—*Cuando un lugar común nos impresiona creemos tener una idea propia.*

—When a commonplace impresses us, we believe we have an idea of our own.

#691

—*En este siglo de amenazas y de amagos nada más frívolo que ocuparse de cosas serias.*

—In this century of threats and menaces there is nothing more frivolous than to occupy oneself with serious matters.

#692

—*En el seno de la Iglesia actual, son “integralistas” los que no han entendido que el cristianismo necesita una teología nueva y “progresistas” los que no han entendido que la nueva teología debe ser cristiana.*

—In the bosom of the Church today, “integralists” are those who do not understand that Christianity needs a new theology, and “progressives” are those who do not understand that the new theology must be Christian.

#693

—*Al creerme dueño de una verdad no me interesa el argumento que la confirma, sino el que la refuta.*

—Once I believe I have mastered a truth, the argument which interests me is not the one which confirms it but the one which refutes it.

#694

—*El anonimato de la ciudad moderna es tan intolerable como la familiaridad de las costumbres actuales.*

*La vida debe parecerse a un salón de gente bien educada, donde todos se conocen pero donde nadie se abraza.*

—The anonymity of the modern city is as intolerable as the familiarity of modern customs.

Life should resemble a salon of people with good manners, where all know each other but where none hug each other.

**p. 127**

#695

—*El gusto de las masas no se caracteriza por su antipatía a lo excelente, sino por la pasividad con que igualmente gozan de lo bueno, lo mediocre, y lo malo.*

*Las masas no tienen mal gusto. Simplemente no tienen gusto.*

—The taste of the masses is characterized not by their antipathy to the excellent, but by the passivity with which they enjoy equally the good, the mediocre, and the bad.

The masses do not have bad taste. They simply do not have taste.

#696

—*El admirador virtual es el corruptor de la prosa.*

—The virtual admirer is what corrupts prose.

#697

—*No son raros los historiadores franceses para quienes la historia del mundo es un episodio de la historia de Francia.*

—It is not rare to find French historians for whom the history of the world is an episode in the history of France.

#698

—*El cristiano moderno no pide que Dios lo perdone, sino que admita que el pecado no existe.*

—The modern Christian does not ask God to forgive him, but to admit that sin does not exist.

#699

—*Para poder aliarse con el comunista, el católico de izquierda sostiene que el marxismo meramente critica las acomodaciones burguesas del cristianismo, cuando es su esencia lo que condena.*

—In order to be able to ally himself with the Communist, the leftist Catholic asserts that Marxism merely criticizes Christianity's compromises with the bourgeoisie, when it is Christianity's essence which Marxism condemns.

#700

—*Muchos aman al hombre sólo para olvidar a Dios con la conciencia tranquila.*

—Many people love man only so they can forget God with an easy conscience.

**p. 128**

#701

—*La Iglesia post-conciliar pretende atraer hacia el “redil,” traduciendo en el lenguaje insípido de la cancillería vaticana los lugares comunes del periodismo contemporáneo.*

—The post-conciliar Church seeks to draw people into the “fold” by translating the commonplaces of contemporary journalism into the insipid jargon of the Vatican chancery.

#702

—Cuando oímos hoy exclamar: ¡muy文明!, ¡muy humano!, no debemos vacilar: se trata de alguna abyepta porquería.

—When today we hear someone exclaim: “very civilized!” “very humane!,” there can be no doubt: we are dealing with abject stupidity.

#703

—*El estado de tensión entre clases sociales, fenómeno estructural y constante, se metamorfosea en lucha de clases, sólo cuando lo utiliza una clase política como mecanismo demagógico.*

—The state of tension between social classes, a constant structural phenomenon, metamorphoses into class warfare only when a political class uses it as a tool for demagoguery.

#704

—*Los dioses no castigan la búsqueda de la felicidad, sino la ambición de forjarla con nuestras propias manos.*

*Sólo es lícito el anhelo de lo gratuito, de lo que no depende en nada de nosotros. Simple huella de un ángel que se posa un instante sobre el polvo de nuestro corazón.*

—The gods punish not the pursuit of happiness but the ambition to forge it with our own hands. The only licit desire is for something gratuitous, for something which depends on nothing in us. The mere trace of an angel resting for an instant upon the dust of our heart.

#705

—*El individualismo doctrinario no es peligroso porque produzca individuos, sino porque los suprime.*

*El producto del individualismo doctrinario del XIX es el hombre-masa del XX.*

—Doctrinaire individualism is dangerous not because it produces individuals, but because it suppresses them.

The product of the doctrinaire individualism of the 19<sup>th</sup> century is the mass man of the 20<sup>th</sup> century.

**p. 129**

#706

—*Tres personajes en nuestro tiempo, detestan profesionalmente al burgués:*

*El intelectual—ese típico representante de la burguesía;*

*el comunista—ese fiel ejecutante de los propósitos y los ideales burgueses;*

*el clérigo progresista—ese triunfo final de la mente burguesa sobre el alma cristiana.*

—Three persons in our age make it their profession to detest the bourgeoisie:

the intellectual—that typical representative of the bourgeoisie;

the communist—that faithful executor of bourgeois intentions and ideals;

the progressive clergyman—that final triumph of the bourgeois mind over the Christian soul.

#707

- La lucha contra el desorden es más noble que el orden mismo.  
El hombre dueño de sí mismo no es tan magnánimo como el que reprime la insurrección de su alma.  
El más hondo silencio es el de una muchedumbre aterrada.  
—The struggle against disorder is nobler than order itself.  
The man who is master of himself is not as magnanimous as the man who suppresses the insurrection of his soul.  
The deepest silence is that of a terrified crowd.

#708

- Nuestra sociedad insiste en elegir a sus gobernantes para que el azar del nacimiento, o el capricho del monarca, no entreguen el poder, de pronto, a un hombre inteligente.  
—Our society insists on electing its rulers so that an accident of birth, or the whim of a monarch, will not suddenly deliver power into the hands of an intelligent man.

#709

- La imparcialidad es hija de la pereza y del miedo.  
—Impartiality is the child of laziness and fear.

#710

- Ser cristianos a la moda actual consiste menos en arrepentirnos de nuestros pecados que en arrepentirnos del cristianismo.  
—To be Christian, in accordance with the latest fashion, consists less in repenting of our sins than in repenting of our Christianity.

**p. 130**

#711

- El cristiano moderno se siente obligado profesionalmente a mostrarse jovial y jocoso, a exhibir los dientes en benévolamente sonrisa, a professar cordialidad babosa, para probarle al incrédulo que el cristianismo no es religión “sombria,” doctrina “pesimista,” moral “ascética.”  
*El cristiano progresista nos sacude la mano con ancha risa electoral.*  
—The modern Christian feels professionally obligated to act jovially and jokingly, to show his teeth in a cheerful grin, to profess a slavering friendliness, in order to prove to the unbeliever that Christianity is not a “somber” religion, a “pessimistic” doctrine, an “ascetic” morality.  
The progressive Christian shakes our hand with the wide grin of a politician running for office.

#712

- Hombre culto es aquel para quien nada carece de interés y casi todo de importancia.  
—A cultured man is someone for whom nothing lacks interest and almost everything lacks importance.

#713

- Al perecer las aristocracias estallan, las democracias se desinflan.  
—When they die, aristocracies explode; democracies deflate.

#714

—*Los tontos antes atacaban a la Iglesia, ahora la reforman.*  
—Fools used to attack the Church; now they reform her.

#715

—*Las tres hipóstasis del egoísmo son: el individualismo, el nacionalismo, el colectivismo. La trinidad democrática.*  
—The three hypostases of egoism are: individualism, nationalism, collectivism.  
The democratic trinity.

#716

—*El reaccionario inventó el diálogo al observar la desemejanza de los hombres y la variedad de sus propósitos.*  
*El demócrata practica el monólogo, porque la humanidad se expresa por su boca.*  
—The reactionary invented the dialogue upon observing differences among men and the variety of their intentions.  
The democrat engages in a monologue, because humanity expresses itself through his mouth.

**p. 131**

#717

—*El católico de izquierda acierta al descubrir en el burgués al rico de la parábola, pero yerra al identificar al proletariado militante con los pobres del Evangelio.*  
—The leftist Catholic is correct in discovering in the bourgeois the rich man of the parable, but is mistaken in identifying the militant proletariat with the poor of the Gospel.

#718

—*Los hombres se dividen entre los que insisten en aprovechar las injusticias de hoy y los que anhelan aprovechar las de mañana.*  
—Men can be divided between those who insist on taking advantage of today's injustices and those who long to take advantage of tomorrow's.

#719

—*El amor a la pobreza es cristiano, pero la adulación al pobre es mera técnica de reclutamiento electoral.*  
—Love of poverty is Christian, but adulation of the poor is a mere electioneering tactic.

#720

—*Para no pensar en el mundo que la ciencia describe, el hombre se embriaga de técnica.*  
—In order not to think of the world which science describes, man gets drunk on technology.

#721

—*El individuo busca el calor de la muchedumbre, en este siglo, para defenderse del frío que emana del cadáver del mundo.*  
—The individual seeks out the heat of the crowd, in this century, to protect himself against the cold emanating from the corpse of the world.

#722

- La originalidad intencional y sistemática es el uniforme contemporáneo de la mediocridad.*  
—Intentional, systematic originality is mediocrity's contemporary uniform.

#723

- Periodismo es escribir exclusivamente para los demás.*  
—Journalism is writing exclusively for others.

**p. 132**

#724

- Los conflictos modernos se originan menos en el propósito de vencer al adversario que en el anhelo de suprimir el conflicto.*

*Botín, ideología, o aventura, han motivado menos guerras en nuestro tiempo que el sueño idílico de paz.*

—Modern conflicts originate less in the intention to conquer the enemy than in the desire to suppress conflict.

*Booty, ideology, or adventure has motivated fewer wars in our time than the idyllic dream of peace.*

#725

- La política no es el arte de imponer las mejores soluciones, sino de estorbar las peores.*  
—Politics is not the art of imposing the best solutions, but of blocking the worst.

#726

- Nadie se rebela contra la autoridad, sino contra quienes la usurpan.*  
—No one rebels against authority, but only against those who usurp it.

#727

- Los pobres, en verdad, sólo odian la riqueza estúpida.*  
—The poor really only hate stupid wealth.

#728

- No es tanto que la mentalidad moderna niegue la existencia de Dios como que no logra dar sentido al vocablo.*  
—It is not so much that the modern mentality denies the existence of God as that it does not succeed in giving meaning to the term.

#729

- El progresista defiende el Progreso diciendo que existe.  
El asesino también existe, y el juez lo condena.*  
—A progressive defends Progress by saying that it exists.  
The murderer also exists, and the judge condemns him.

#730

—*Las opiniones revolucionarias son la única carrera, en la actual sociedad, que asegure una posición social, respetable, lucrativa, y plácida.*

—Revolutionary opinions are the only career, in contemporary society, which assures a respectable, lucrative, and peaceful position in society.

**p. 133**

#731

—*La estadística es la herramienta del que renuncia a comprender para poder manipular.*

—Statistics are the tool of the man who renounces understanding in favor of manipulation.

#732

—*La psicología moderna renunció a la introspección, no tanto para obtener resultados más exactos como menos inquietantes.*

—Modern psychology renounced introspection, not so much to obtain more exact results as to obtain less disquieting results.

#733

—*Cuando la individualidad se marchita, la sociología florece.*

—When individuality withers, sociology flourishes.

#734

—*Sólo hay instantes.*

—There are only instants.

#735

—*La sociedad moderna desatiende los problemas básicos del hombre, pues apenas tiene tiempo para atender los que ella suscita.*

—Modern society neglects man's basic problems, since it barely has time to attend to those to which it gives rise.

#736

—*El primitivo transforma los objetos en sujetos, el moderno los sujetos en objetos.*

*Podemos suponer que el primero se engaña, pero sabemos con certeza que el segundo se equivoca.*

—Primitive man transforms objects into subjects; modern man transforms subjects into objects.  
We can suppose that the former deceives himself, but we know with certainty that the latter is wrong.

#737

—*Desde hace dos siglos el pueblo lleva a cuestas no solamente a quienes lo explotan, sino también a sus libertadores.*

*Su espalda se encorva bajo el doble peso.*

—For two centuries the people has borne the burden not only of those who exploit it, but also of those who liberate it.

Its back buckles under the double weight.

**p. 134**

#738

—Al desaparecer su profundidad religiosa, las cosas se reducen a una superficie sin espesor donde se transparenta la nada.

—When their religious depth disappears, things are reduced to a surface without density where nothingness shows through.

#739

—Para convencer a nuestros interlocutores suele ser necesario inventar argumentos despreciables, fraudulentos y ridículos.

*Quien respeta al prójimo fracasa como apóstol.*

—In order to convince our interlocutors, it is often necessary to invent contemptible, deceitful, ridiculous arguments.

Whoever respects his neighbor fails as an apostle.

#740

—Los libros divertidos avergüenzan al iletrado.

—Amusing books shame the illiterate.

#741

—La muerte de Dios es opinión interesante, pero que no afecta a Dios.

—The death of God is an interesting opinion, but one which does not affect God.

#742

—Los contemporáneos respetan los libros tediosos cuando son pretenciosos y pedantes.

*La posteridad se ríe de esos ídolos polvorrientos, para venerar, claro está, a los análogos santones de su tiempo.*

—Contemporaries respect tedious books when they are pretentious and pedantic.

Posterity laughs at those crumbling idols, in order to venerate, of course, the analogous sham saints of their time.

#743

—La Iglesia, al abrir de par en par sus puertas, quiso facilitarles la entrada a los de afuera, sin pensar que más bien les facilitaba la salida a los de adentro.

—The Church, when she flung the doors wide open, wished to make it easier for those outside to enter, without thinking that it actually made it easier for those inside to leave.

#744

—Madurar es ver crecer el número de cosas sobre las cuales parece grotesco opinar, en pro o en contra.

—To mature is to see increase the number of things about which it seems grotesque to give an opinion, for or against.

**p. 135**

#745

—Inteligente es aquel a quien parece difícil lo que a los demás parece fácil.

El número de soluciones atrevidas que un político propone crece con la estupidez de los oyentes.

—A man is intelligent if what seems easy to everybody else seems difficult to him.

The number of audacious solutions a politician proposes increases with the stupidity of the listeners.

#746

—La convicción honesta no rechaza la posibilidad de ser equivocada, meramente no concibe la probabilidad de estarlo.

—An honest conviction does not reject the possibility of being wrong; it simply does not conceive the probability of being wrong.

#747

—La filosofía que elude el problema del mal es cuento de hadas para niños bobos.

—A philosophy that avoids the problem of evil is a fairy tale for naïve children.

#748

—Complicar es la más alta prerrogativa del hombre.

—To complicate is man's highest prerogative.

#749

—No hay quien no descubra de pronto la importancia de virtudes que desprecia.

—There is nobody who does not suddenly discover the importance of virtues he scorns.

#750

—El intelectual latino-americano tiene que buscarles problemas a las soluciones que importa.

—The Latin American intellectual has to search for problems for the solutions he imports.

#751

—La pintura actual tiene más aficionados que la actual literatura, porque el cuadro se deja ver en dos segundos de aburrimiento, mientras que el libro no se deja leer en menos de dos horas de tedium.

—Contemporary painting has more enthusiasts than contemporary literature, because a picture can be seen in two seconds of boredom, whereas a book cannot be read in less than two hours of tedium.

**p. 136**

#752

—La grandilocuencia de las teorías estéticas crece con la mediocridad de las obras, como la de los oradores con la decadencia de su patria.

—The grandiloquence of theories of aesthetics increases with the mediocrity of the works, like that of orators with the decadence of their country.

#753

—*La crisis actual del cristianismo no ha sido provocada por la ciencia, o por la historia, sino por los nuevos medios de comunicación.*

*El progresismo religioso es el empeño de adaptar las doctrinas cristianas a las opiniones patrocinadas por las agencias de noticias y los agentes de publicidad.*

—The crisis of Christianity today has been provoked not by science, nor by history, but by the new means of communication.

Religious progressivism is the task of adapting Christian doctrines to the opinions sponsored by news agencies and publicity agents.

#754

—*La obediencia del católico se ha trocado en una infinita docilidad a todos los vientos del mundo.*

—The obedience of the Catholic has been distorted into an unlimited docility to all the winds of the world.

#755

—*El vulgo sólo cree pensar libremente cuando su razón capitula en manos de entusiasmos colectivos.*

—The mob only believes it is thinking freely when its reason surrenders itself into the hands of collective enthusiasms.

#756

—*Para distraer al pueblo mientras lo explotan, los despotismos tontos eligen luchas de circo, mientras que el despotismo astuto prefiere luchas electorales.*

—In order to distract the people while they exploit it, stupid despots choose circus fights, whereas the astute despot prefers electoral fights.

#757

—*No habiendo logrado que los hombres practiquen lo que enseña, la Iglesia actual ha resuelto enseñar lo que practican.*

—Not having gotten men to practice what she teaches, the contemporary Church has resolved to teach what they practice.

**p. 137**

#758

—*Ningún partido, secta, o religión, debe confiar en quienes saben las razones por las cuales se afilian.*

*Toda adhesión auténtica, en religión, política, amor, precede el raciocinio.*

*El traidor siempre ha escogido racionalmente el partido que traiciona.*

—No party, sect, or religion should trust those who know the reasons for which they join.

All authentic allegiance—in religion, politics, or love—precedes deduction.

The traitor has always chosen rationally the party he betrays.

#759

- El pueblo no cree nunca que quien habla enfáticamente diga tonterías.*  
—The people never believe that whoever speaks emphatically speaks folly.

#760

- Con buen humor y pesimismo no es posible ni equivocarse ni aburrirse.*  
—With good humor and pessimism it is not possible to be either wrong or bored.

#761

- Para interpretar a ciertos hombres, la sociología basta.*  
*La psicología sobra.*  
—To interpret certain men, sociology is enough.  
Psychology is overkill.

#762

- El revolucionario es, básicamente, un hombre que no sospecha que la humanidad pueda atentar contra sí misma.*  
—The revolutionary is, basically, a man who does not suspect that humanity can commit a crime against itself.

**p. 138**

#763

- Debemos respetar al individuo eminentemente que el pueblo respeta, aun cuando no lo merezca, para no irrespetar la noción del respeto.*  
—We should respect the eminent individual whom the people respect, even when he does not deserve it, in order not to disrespect the notion of respect.

#764

- En sociedades donde todos se creen iguales, la inevitable superioridad de unos pocos hace que los demás se sientan fracasados.*  
*Inversamente, en sociedades donde la desigualdad es norma, cada cual se instala en su diferencia propia, sin sentir la urgencia, ni concebir la posibilidad, de compararse.*  
*Sólo una estructura jerárquica es compasiva con los mediocres y los humildes.*  
—In societies where everybody believes they are equal, the inevitable superiority of a few makes the rest feel like failures.  
Inversely, in societies where inequality is the norm, each person settles into his own distinct place, without feeling the urge, nor even conceiving the possibility, of comparing himself to others.  
Only a hierarchical structure is compassionate towards the mediocre and the meek.

#765

- La tarea del historiador consiste menos en explicar lo que pasó, que en hacer comprender cómo el contemporáneo comprendía lo que le pasó.*  
—The historian's task consists less in explaining what happened than in making understood how the contemporary understood what happened to him.

#766

—Así como en nuestra sociedad triunfan los bajos fondos sociales, así en nuestra literatura triunfan los bajos fondos del alma.

—Just as in our society the dregs of society triumph, so too in our literature the dregs of the soul triumph.

#767

—El reaccionario, hoy, es meramente un pasajero que naufraga con dignidad.

—The reactionary today is merely a traveler who suffers shipwreck with dignity.

**p. 139**

#768

—Para el tonto sólo son auténticos los comportamientos conformes a la última tesis psicológica de moda.

—El tonto, al observarse a sí mismo, se ve siempre corroborando experimentalmente cualquier bobada que presuma científica.

—For the fool, only those behaviors which conform to the latest fashionable theory in psychology are authentic.

The fool, upon observing himself, always views himself as corroborating experimentally whatever stupidity he presumes to be scientific.

#769

—¿Mis hermanos? Sí. ¿Mis iguales? No.

Porque los hay menores y los hay menores.

—My brothers? Yes. My equals? No.

Because there are younger and older brothers.

#770

—La novela pornográfica abortará siempre, porque la cópula no es acto del individuo, sino actividad de especie.

—The pornographic novel will always miscarry, because copulation is not an act of the individual, but an activity of the species.

#771

—Dios no pide nuestra “colaboración,” sino nuestra humildad.

—God does not ask for our “cooperation,” but for our humility.

#772

—Nada más difícil que comprender la incomprendión ajena.

—Nothing is more difficult than to comprehend another's incomprehension.

#773

—Los católicos han perdido hasta la simpática capacidad de pecar sin argumentar que el pecado no existe.

—Catholics have lost even the endearing ability to sin without arguing that sin does not exist.

#774

—*Nadie desprecia tanto la tontería de ayer como el tonto de hoy.*  
—Nobody scorns yesterday's foolishness as much as today's fool does.

**p. 140**

#775

—*Cada día espero menos tropezar con quien no abrigue la certeza de saber cómo se curan los males del mundo.*  
—Each day I expect less and less to meet somebody who does not nurse the certainty of knowing how the world's ills might be cured.

#776

—*El hombre común suele tener personalidad en el trato cotidiano.*  
*Pero el afán de expresarla lo transforma en exponente de los tópicos de moda.*  
—The common man often has a personality in everyday dealings.  
But the effort to express it transforms him into an exponent of fashionable clichés.

#777

—*La vulgaridad nace cuando la autenticidad se pierde.*  
*La autenticidad se pierde cuando la buscamos.*  
—Vulgarity is born when authenticity is lost.  
Authenticity is lost when we search for it.

#778

—*Los hombres son menos iguales de lo que dicen y más de lo que piensan.*  
—Men are less equal than they say and more equal than they think.

#779

—*El más interesante capítulo de la sociología está por escribir: el que estudie las repercusiones somáticas de los hechos sociales.*  
—The most interesting chapter of sociology is yet to be written: that which studies the bodily repercussions of social events.

#780

—*El antropólogo actual, bajo la mirada severa de los demócratas, trota rápidamente sobre las diferencias étnicas como sobre ascuas.*  
—The contemporary anthropologist, under the severe gaze of democrats, skips quickly over ethnic differences like over hot coals.

**p. 141**

#781

—“*Pureza,” “poesía,” “autenticidad,” “dignidad,*” son las voces claves del actual léxico técnico para hablar de cualquier relato pornográfico.  
—“Purity,” “poetry,” “authenticity,” “dignity,” are the key words in today's technical vocabulary to speak about any pornographic story.

#782

—La actitud revolucionaria de la juventud moderna es inequívoca prueba de aptitud para la carrera administrativa.

*Las revoluciones son perfectas incubadoras de burócratas.*

—The revolutionary attitude of modern youth is unequivocal proof of their aptitude for a career in administration.

Revolutions are perfect incubators of bureaucrats.

#783

—Para democratizar al cristianismo tienen que adulterar los textos, leyendo: igual donde dicen: hermano.

—To democratize Christianity they have to falsify the texts, reading “equal” where they say “brother.”

#784

—¿La tragedia de la izquierda? — Diagnosticar la enfermedad correctamente, pero agravarla con su terapéutica.

—The tragedy of the left? To diagnose the disease correctly, but to aggravate it with its therapy.

#785

—La excelencia técnica del trabajo intelectual ha llegado a tal punto que las bibliotecas revientan de libros que no podemos desdenar, pero que no vale la pena leer.

—The technical excellence of intellectual work has reached such a point that libraries are bursting at the seams with books which we cannot disdain, but which are not worth the trouble to read.

**p. 142**

#786

*La vida es taller de jerarquías.*

*Sólo la muerte es democrática.*

—Life is a workshop of hierarchies.

Only death is democratic.

#787

—“Actividades culturales” es expresión que no oímos en boca del que espontáneamente las ejerce, sino en boca del que practica por lucro o por prestigio.

—“Cultural activities” is an expression we hear not in the mouth of someone who spontaneously engages in them, but in the mouth of someone who performs them for profit or for prestige.

#788

—La propaganda cultural de los últimos decenios (escolar, periodística, etc.) no ha educado al público, meramente ha logrado, como tanto misionero, que los indígenas celebren sus ceremonias clandestinamente.

—The cultural propaganda of the last decades (scholarly, journalistic, etc.) has not educated the public; it has merely obtained the result, like so many a missionary, that the natives celebrate their ceremonies in secret.

#789

—*La tarea, ya secular, de “democratizar la cultura” no ha conseguido que más gente admire, verbigracia, a Shakespeare o a Racine, sino que más gente crea admirarlos.*

—The now secular task of “democratizing culture” has achieved the result not that more people admire, for example, Shakespeare or Racine, but that more people believe they admire them.

#790

—*Nada dura, ciertamente, y sólo cuentan instantes, pero el instante reserva su esplendor para el que lo imagina eterno.*

*Sólo vale lo efímero que parece inmortal.*

—Nothing endures for certain and only instances count, but the instant reserves its splendor for someone who imagines it to be eternal.

The only thing that has value is the ephemeral which appears immortal.

#791

—*La auténtica inteligencia ve espontáneamente aun el hecho más humilde de la vida cotidiana a la luz de la idea más general.*

—Authentic intelligence spontaneously sees even the most humble fact of daily life in the light of the most general idea.

**p. 143**

#792

—*La interjección es el tribunal supremo del arte.*

—The interjection is the supreme tribunal of art.

#793

—*En épocas como ésta, el que tenga orgullo no puede rebajarse a la “altura de los tiempos.”*

—In ages like this, whoever has pride cannot humble himself before the “greatness of the times.”

#794

—*Para ridiculizar lícitamente el espectáculo de las ambiciones ajenas, se requiere previamente estrangular las nuestras.*

—In order to licitly ridicule the spectacle of others’ ambitions, we are first required to strangle our own.

#795

—“*Dignidad del hombre,” “grandeza del hombre,” “derechos del hombre,” etc.; hemorragia verbal que la simple visión matutina de nuestra cara en el espejo, al rasurarnos, debería restañar.*

—“The dignity of man,” “the greatness of man,” “the rights of man,” etc.: a verbal hemorrhage which the simple sight of our face in the morning as we shave should staunch.

#796

—*Los problemas humanos no son ni exactamente definibles, ni remotamente solubles.*

*El que espera que el cristianismo los resuelva dejó de ser cristiano.*

—Human problems are neither exactly definable, nor remotely solvable.

He who expects Christianity to solve them has ceased to be a Christian.

#797

—*Habiendo promulgado el dogma de la inocencia original, la democracia concluye que el culpable del crimen no es el asesino envidioso, sino la víctima que despertó su envidia.*

—Having promulgated the dogma of original innocence, democracy concludes that the man guilty of the crime is not the envious murderer but the victim who aroused his envy.

**p. 144**

#798

—*Este siglo está resultando espectáculo interesante: no por lo que hace, sino por lo que deshace.*

—This century is turning out to be an interesting spectacle not for what it does, but for what it undoes.

#799

—*El hombre moderno teme la capacidad de destrucción de la técnica, cuando es su capacidad de construcción lo que lo amenaza.*

—Modern man fears technology's destructive capacity, when it is its constructive capacity that threatens him.

#800

—*Cuando se extingue la raza de egoístas absortos en su propio perfeccionamiento, nadie nos recuerda que tenemos el deber de salvar nuestra inteligencia, aun después de perder la esperanza de salvar el pellejo.*

—When the race of egoists absorbed in perfecting themselves dies out, nobody will be left to remind us that we have the duty to save our intelligence, even after we have lost all hope of saving our skin.

#801

—*Los náufragos perdonan más fácilmente al piloto imprudente que hunde la “nave” que al pasajero inteligente, que predice su deriva hacia el escollero.*

—Castaways more readily forgive the imprudent pilot who sinks the “ship” than the intelligent passenger who predicts its drift towards the reef.

#802

—*Hay vicios de arcángel caído y vicios de simple plebe infernal.*

—There are vices of a fallen archangel and there are vices of the simple, infernal crowd.

#803

—*Cada individuo llama “cultura” la suma de las cosas que mira con aburrición respetuosa.*

—Each individual calls “culture” the collection of things he regards with respectful boredom.

#804

—Clérigos y periodistas han embadurnado de tanto sentimentalismo el vocablo “amor” que su solo eco hiede.

—Clergymen and journalists have smeared the term “love” with so much sentimentality that even its echo stinks.

**p. 145**

#805

—*El hombre, hasta ayer, no merecía que lo llamasen animal racional.*

*La definición fue inexacta mientras inventaba, de preferencia actitudes religiosas y comportamientos éticos, tareas estéticas y meditaciones filosóficas.*

*Hoy, en cambio, el hombre se limita a ser animal racional, es decir: inventor de recetas prácticas al servicio de su animalidad.*

—Man, until yesterday, did not deserve to be called a rational animal.

The definition was inexact as long as he invented, according to his preference, religious attitudes and ethical behavior, aesthetic tasks and philosophical meditations.

Today, on the other hand, man limits himself to being a rational animal, that is to say: an inventor of practical rules at the service of his animality.

#806

—*Educar no consiste en colaborar al libre desarrollo del individuo, sino en apelar a lo que todos tienen de decente contra lo que todos tienen de perverso.*

—Education consists not in cooperating in the free development of the individual, but in appealing to the decency we all possess against the perversity we all possess.

#807

—*Los verdaderos problemas no tienen solución sino historia.*

—True problems do not have a solution but a history.

#808

—*Quienes piden que la Iglesia se adapte al pensamiento moderno, acostumbran confundir la urgencia de respetar ciertas reglas metodológicas con la obligación de adoptar un repertorio de postulados imbéciles.*

—Those who ask the Church to adapt herself to modern thinking are in the habit of confusing the urgent need to respect certain methodological rules with the obligation to adopt a repertory of idiotic postulates.

#809

—*El máximo pecado del historiador está en ver una época cualquiera sólo como anticipación, preparación o causa, de otra.*

—The historian's greatest sin lies in viewing any age whatsoever as only an anticipation of, preparation for, or cause of another.

**#810 — #1,627**

**Selected Aphorisms from**

*Escolios a un Texto Implícito II (1977)*

**p. 149**

#810

—*Mutilamos obligaciones y placeres cuando ignoramos que cada cosa trae consigo el criterio que la condena o que la absuelve.*

—We disfigure duties and pleasures when we ignore the fact that each thing carries with it the criterion which convicts or acquits it.

#811

—*El que meramente se resigna a su suerte se siente frustrado por un destino sin sentido. El que humildemente la acepta sabe que tan sólo no entiende el significado de la divina decisión que lo concierne.*

—Whoever merely resigns himself to his lot feels frustrated by a destiny without meaning.  
Whoever humbly accepts it knows that he just does not understand the significance of the divine decision concerning him.

#812

—*El único escritor del XVIII resucitado por la admiración de nuestros contemporáneos ha sido Sade.*

*Visitantes que de un palacio no admirán sino las letrinas.*

—The only 18th-century writer to be revived by the admiration of our contemporaries is de Sade.  
Visitors to a palace who admire nothing but the latrines.

#813

—*Cuando el católico se defiende mejor contra los vicios que contra la herejía, ya es poco el cristianismo que queda en su cabeza.*

—When a Catholic defends himself better against vices than against heresy, already there is only a little Christianity left in his head.

#814

—*Visitar un museo o leer a un clásico son, para las muchedumbres contemporáneas, simples comportamientos éticos.*

—Visiting a museum or reading a classic are, for the contemporary masses, simple ethical requirements.

**p. 150**

#815

—*Con frecuencia descubrimos, al cabo de los años, que las soluciones deliberadas resultan más intolerables que los problemas.*

—We frequently discover, after many years, that deliberate solutions end up being more intolerable than problems.

### #816

—La crítica “estéril” logra a veces esas conversiones del alma que modifigan substancialmente los problemas.

La crítica “constructiva” sólo multiplica catástrofes.

—Negative criticism sometimes achieves those conversions of the soul which significantly modify the problems.

“Constructive” criticism only multiplies catastrophes.

### #817

—Para aligerar la nave cristiana, que zozobra en aguas modernas, la teología liberal se desembarazó ayer de la divinidad de Cristo, la teología radical se desembaraza hoy de la existencia de Dios.

—To lighten the load of the Christian ship foundering in modern waters, liberal theology yesterday jettisoned the divinity of Christ, and radical theology today jettisons the existence of God.

### #818

—El intelectual de izquierda no ataca con intrepidez y arrogancia sino las ideas que cree muertas.

—The leftist intellectual does not attack anything with fearlessness and arrogance except ideas he believes to be dead.

### #819

—Evidentemente en muchos casos inventamos nuestras ideas, pero no somos los primeros, ni los únicos, en inventarlas.

—Obviously, in many cases we come up with our ideas, but we are not the first, nor the only ones, to come up with them.

### #820

—Cualquiera tiene derecho a ser estúpido, pero no a exigir que veneremos sus estupideces.

—Anybody has the right to be stupid, but not to demand that we revere his stupidity.

### #821

—El tráfago moderno no dificulta creer en Dios, pero imposibilita sentirlo.

—Modern drudgery does not make it more difficult to believe in God, but it does make it impossible to feel Him.

### **p. 151**

### #822

—La inteligencia se robustece con los lugares comunes eternos. Y se debilita con los de su tiempo y su sitio.

—Intelligence is strengthened by the eternal commonplaces. And it is weakened by those of its time and place.

#823

—*De nada sirve al mediocre emigrar a donde moran los grandes.*

*Todos llevamos nuestra mediocridad a cuestas.*

—It does not help the mediocre man at all to emigrate to where great men reside.

We all carry our mediocrity with us wherever we go.

#824

—*Historia es lo que reconstruye una imaginación capaz de pensar conciencias ajenas.*

*Lo demás es política.*

—History is what is reconstructed by an imagination capable of thinking the consciousness of others.

The rest is politics.

#825

—*La distancia entre jóvenes y viejos es hoy igual a la de siempre.*

*Hoy se habla del “abismo” entre generaciones, porque el adulto actual se niega a envejecer y el joven, con el irrespeto debido, le asegura que envejeció.*

—The distance between young and old is the same today as it has always been.

Today people speak of the generation “gap” because today’s adult refuses to become old and the youth, with all due disrespect, assures him that he is old.

#826

—*Cupo a este siglo el privilegio de inventar el pedantismo de la obscenidad.*

—It fell to this century to have the privilege of inventing the pedantry of obscenity.

#827

—*A medida que suben las aguas de este siglo, los sentimientos delicados y nobles, los gustos voluptuosos y finos, las ideas discretas y profundas, se refugian en unas pocas almas señas, como los sobrevivientes del diluvio sobre algunos picos silenciosos.*

—As the waters of this century rise, delicate and noble sentiments, sensuous and fine tastes, discreet and profound ideas take refuge in a few solitary souls, like the survivors of the flood on some silent mountain peaks.

**p. 152**

#828

—*Gastamos una vida en comprender lo que un extraño comprende de un vistazo: que somos tan insignificantes como los demás.*

—We spend a life trying to understand what a stranger understands at a glance: that we are just as insignificant as the rest.

#829

—*A fuerza de adoptarse a la “mentalidad moderna,” el cristianismo se volvió una doctrina que no es difícil acatar, ni es interesante hacerlo.*

—By embracing the “modern mentality,” Christianity became a doctrine which it is not easy to respect, nor interesting to do so.

#830

—*Las revoluciones latinoamericanas nunca han pretendido más que entregar el poder a algún Directoire.*

—Latin American revolutions have never sought anything more than to hand power over to some Directory.

#831

—*Aquellos cuya gratitud por el beneficio recibido se convierte en devoción a la persona que lo otorga, en lugar de degenerar en el odio acostumbrado que todo benefactor despierta, son aristócratas.*

*Aun cuando caminen en harapos.*

—Those whose gratitude for receiving a benefit is transformed into devotion to the person who grants it, instead of degenerating into the usual hatred aroused by all benefactors, are aristocrats. Even if they walk around in rags.

**p. 153**

#832

—*El fervor del culto que el demócrata rinde a la humanidad sólo es comparable a la frialdad con que irrespetá al individuo.*

*El reaccionario desdeña al hombre, sin encontrar individuo que desprecie.*

—The fervor of the homage which the democrat renders to humanity is comparable only to the coldness with which he disrespects the individual.

The reactionary despairs man, without meeting an individual he scorns.

#833

—*El verdadero crimen del colonialismo fue la conversión en arrabales de Occidente de los grandes pueblos asiáticos.*

—Colonialism's true crime was to turn the great Asiatic peoples into the outskirts of the West.

#834

*Lo personal en el artista no es la persona, sino su visión del mundo.*

—What is personal in the artist is not the person, but his vision of the world.

#835

*Ser civilizado es poder criticar aquello en que creemos sin dejar de creer en ello.*

—To be civilized is to be able to criticize what we believe in without ceasing to believe in it.

#836

*Las familias suelen ser células purulentas de estupidez y desdicha, porque una necesidad irónica exige que el gobierno de tan elementales estructuras requiera tanta inteligencia, astucia, diplomacia, como el de un estado.*

—Families are often purulent cells of stupidity and unhappiness, because an ironic necessity demands that the governance of such elemental structures require as much intelligence, astuteness, and diplomacy as that of a state.

**p. 154**

#837

—*Las empresas políticas mejor concertadas, así como las más sabias medidas económicas, sólo son alburres donde se acierta por chiripa.*

*El estadista engreído con su acierto pretende que compró a sabiendas el billete ganador.*

—The best organized political enterprises, just like the wisest economic measures, are only games of chance where one wins by a stroke of luck.

The statist, made conceited by his success, asserts that he knowingly bought the winning lottery ticket.

#838

—*Quien mira sin admirar ni odiar, no ha visto.*

—Whoever looks without admiration or hatred has not seen.

#839

—*El historiador no se instala en el pasado con el propósito de entender mejor el presente.*

*Lo que fuimos no le interesa para indagar qué somos.*

*Lo que somos le interesa para averiguar qué fuimos.*

*El pasado no es la meta aparente del historiador, sino su meta real.*

—The historian does not establish himself in the past with the intention of better understanding the present.

What we were is not pertinent to his inquiry into what we are.

What we are is not pertinent to his investigation of what we were.

The past is not the historian's apparent goal, but his real goal.

#840

—*La desintegración creciente de la persona se mide comparando la expresión “aventura amorosa,” que se estilaba en el XVIII, con la expresión “experiencia sexual,” que usa el siglo XX.*

—The increasing disintegration of the person can be measured by comparing the expression “amorous adventure,” which was in style in the 18<sup>th</sup> century, with the expression “sexual experience,” which is used in the 20<sup>th</sup> century.

#841

—*Con quien ignora determinados libros no hay discusión posible.*

—With somebody who is ignorant of certain books no discussion is possible.

#842

—*No existe individuo que, al medirse desprevenidamente a sí mismo, no se descubra inferior a muchos, superior a pocos, igual a ninguno.*

—There is no individual who, upon evaluating himself without previous preparation, does not find that he is inferior to many, superior to few, equal to none.

**p. 155**

#843

—*La vida religiosa comienza cuando descubrimos que Dios no es postulado de la ética, sino la única aventura en que vale la pena arriesgarnos.*

—The religious life begins when we discover that God is not a postulate of ethics, but the only adventure in which it is worth the trouble to risk ourselves.

#844

—*Llámase socialista la economía que monta laboriosamente los mecanismos espontáneos del capitalismo.*

—An economy is called socialist if it needs to make great efforts to set up the spontaneous mechanisms of capitalism.

#845

—*Con el objeto de impedir peligrosas concentraciones de poder económico en manos de pocas sociedades anónimas, el socialismo propone que la totalidad del poder económico se confíe a una sociedad anónima señera llamada estado.*

—With the object of preventing dangerous concentrations of economic power in the hands of a few anonymous associations, socialism proposes that the totality of economic power be entrusted in a lone anonymous association called the state.

#846

—*El adversario de los principios modernos no tiene aliados más leales que las consecuencias de esos principios.*

—The adversary of modern principles has no allies more loyal than the consequences of those principles.

#847

—*Sería más fácil resolver los problemas modernos, si, por ejemplo, cupiera sostener utópicamente que sólo la avidez mercantil del fabricante multiplica los artículos plásticos, y no la admiración idiota de los presuntos compradores.*

—It would be easier to resolve modern problems, if, for example, it were possible to sustain the Utopian fantasy that what causes the multiplication of plastic objects is only the manufacturer's commercial greed, and not the idiotic admiration of the presumed buyers.

#848

—*El hombre moderno no expulsa a Dios, para asumir la responsabilidad del mundo. Sino para no tener que asumirla.*

—Modern man does not expel God so that he can assume responsibility for the world. But rather so that he does not have to assume it.

**p. 156**

#849

—En este aburguesamiento universal, añoro menos la aristocracia muerta que el pueblo desaparecido.

—With the whole world becoming more bourgeois, I miss the dead aristocracy less than I miss the vanished people.

#850

—La inteligencia no consiste en el manejo de ideas inteligencias, sino en el manejo inteligente de cualquier idea.

—Intelligence consists not in handling intelligent ideas, but in handling any idea intelligently.

#851

—La ineptitud y la sandez de la palabrería episcopal y pontificia nos turbarían, si nosotros, cristianos viejos, no hubiésemos aprendido, felizmente, desde pequeños, a dormir durante el sermón.

—The ineptitude and folly of the bishops' and popes' chatter would disturb us, if we old Christians had not fortunately learned as little children to sleep during the sermon.

#852

—Cuando oímos los acordes finales de un himno nacional, sabemos con certeza que alguien acaba de decir tonterías.

—When we hear the final chords of a national anthem, we know with certainty that someone has just said something stupid.

#853

—Dios es el término con que notificamos al universo que no es todo.

—God is the term with which we notify the universe that it is not everything.

#854

—El técnico se cree un ser superior, porque sabe lo que, por definición, cualquiera puede aprender.

—The expert believes he is a superior being, because he knows what, by definition, anybody can learn.

#855

—Sus obras envanecen al hombre, porque olvida que si lo que hace es suyo, no es suyo el tener la capacidad de hacerlo.

—Man is made vain by his works, because he forgets that, though what he makes belongs to him, it does not belong to him to have the capacity to make it.

**p. 157**

#856

—*El diálogo pervierte a sus participantes.*

*O porfían por pugnacidad, o conceden por desidia.*

—Dialogue perverts its participants.

Either they are obstinate out of a desire to fight, or they give in out of laziness.

#857

—*Más de un milenio duró el periodo de la historia europea durante el cual la salvación social fue posible.*

*Y varias veces conseguida.*

*Pero en tiempos democráticos, o cesáreos, tan sólo podemos salvar las almas.*

*Y eso no siempre.*

—For more than a millennium, the period of European history lasted during which social salvation was possible.

And was achieved several times.

But in democratic, or imperial, times we can only save souls.

And not always that.

#858

—*Indignado con el burgués que “tranquiliza su conciencia” dando limosna de su propio peculio, el católico de izquierda se propone hacerlo abnegadamente repartiendo el peculio ajeno.*

—Indignant with the bourgeois who “eases his conscience” by giving alms from his own private wealth, the leftist Catholic proposes to do it through self-sacrifice by distributing the private wealth of others.

#859

—*Toda recta lleva derecho a un infierno.*

—Every straight line leads directly to a hell.

#860

—*La sociedad moderna abriga el peculiar propósito de cambiar sistemáticamente las autoridades sociales por autoridades políticas.*

*Es decir: las instancias civilizadoras por cargos administrativos.*

—Modern society harbors the peculiar intention of systematically substituting political authorities for social authorities.

That is to say: administrative duties for civilizing requests.

**p. 158**

#861

—*Lo que el psicólogo actual rechaza enfáticamente es menos la noción de instinto que la palabra instinto.*

—What the contemporary psychologist emphatically rejects is less the notion of instinct than the word “instinct.”

#862

—*Ya que explicar es identificar, el conocimiento no es explicativo donde la individualidad es su objeto.*

—Since to explain is to identify, knowledge is not explanatory where individuality is its object.

#863

—*No es fácil discernir si el periodismo contemporáneo es un cínico propósito de lucrarse envileciendo al hombre o un apostolado “cultural” de mentes irremediablemente incultas.*

—It is not easy to discern whether contemporary journalism is a cynical way to get rich by corrupting man or a “cultural” apostolate carried out by hopelessly uncivilized minds.

#864

—*La lucidez, en el siglo XX, tiene por requisito la abdicación a la esperanza.*

—Lucidity, in the 20th century, has as its requisite abandonment to hope.

#865

—*Muchos creen que el enunciado lacónico es dogmático y estiman la generosidad de una inteligencia proporcional a la prolíxidad de su prosa.*

—Many people believe that a laconic statement is dogmatic and judge the generosity of an intelligence by the prolixity of its prose.

#866

—*Una cultura muere cuando nadie sabe en qué consiste, o cuando todos creen saberlo.*

—A culture dies when nobody knows in what it consists, or when everybody thinks he knows.

#867

—*El mundo moderno censura con acrimonia a quienes “le voltean la espalda a la vida.”*

—*Como si fuese posible saber con certeza que voltearle la espalda a la vida no sea volver la cara hacia la luz.*

—The modern world bitterly censures those who “turn their back on life.”

As if it were possible to know with certainty that turning one's back on life is not turning one's face toward the light.

**p. 159**

#868

—*Los conflictos sociales, en una sociedad sana, se plantean entre sectores funcionales, en una sociedad enferma entre estratos económicos.*

—Social conflicts, in a healthy society, are rooted between functional sectors; in a sick society between economic strata.

#869

—*No acusemos al moderno de haber matado a Dios. Ese crimen no está a su alcance.*

*Sino de haber matado a los dioses.*

*Dios sigue intacto, pero el universo se marchita y se pudre porque los dioses subalternos perecieron.*

—Let us not accuse modern man of having killed God. That crime is not within his reach.

But of having killed the gods.

God survives untouched, but the universe withers and decays because the subordinate gods have passed away.

#870

—*La poesía es la huella dactilar de Dios en la arcilla humana.*

—Poetry is God's fingerprint in human clay.

#871

—*Frente a tanto intelectual soso, a tanto artista sin talento, a tanto revolucionario estereotipado, un burgués sin pretensiones parece estatua griega.*

—Compared to so many dull intellectuals, to so many artists without talent, to so many stereotyped revolutionaries, a bourgeois without pretensions looks like a Greek statue.

#872

—*Nuestra miseria proviene menos de nuestros problemas que de las soluciones que les son idóneas.*

—Our misery proceeds less from our problems than from the solutions which are appropriate for them.

**p. 160**

#873

—*La Iglesia pudo bautizar la sociedad medieval porque era sociedad de pecadores, pero su porvenir no es halagüeño en la sociedad moderna donde todos se creen inocentes.*

—The Church was able to baptize medieval society because it was a society of sinners, but her future is not promising in modern society, where everyone believes he is innocent.

#874

—*Muchas doctrinas valen menos por los aciertos que contienen que por los errores que rechazan.*

—Many doctrines are less valuable for the truths they contain than for the errors they reject.

#875

—*Este siglo tonto tolera que la vulgaridad del erotismo lo prive de los deleites de la impudicia.*

—This foolish century allows the vulgarity of eroticism to deprive it of the delights of immorality.

#876

—*El reaccionario no se vuelve conservador sino en las épocas que guardan algo digno de ser conservado.*

—The reactionary does not become a conservative except in ages which maintain something worthy of being conserved.

#877

—*Los nuevos liturgistas han suprimido los púlpitos sagrados para que ningún malévolosostenga que la Iglesia pretende rivalizar con las catedras profanas.*

—The new liturgists have gotten rid of the sacred pulpits so that no villain will assert that the Church aspires to compete with the secular professors' bully pulpits.

#878

—*La filosofía es el arte de formular lúcidamente problemas.*

*Inventar soluciones no es ocupación de inteligencias serias.*

—Philosophy is the art of lucidly formulating problems.

Inventing solutions is not an occupation of serious intellects.

**p. 161**

#879

—*Los que pretenden abolir la alienación del hombre, cambiando la estructura jurídica de la economía, recuerdan al que resolvió el problema de su infiernio conyugal vendiendo el sofá del adulterio.*

—Those who seek to abolish man's alienation by changing the juridical structure of the economy remind one of the man who solved the problem of his marital misfortune by selling the sofa on which the adultery took place.

#880

—*La Musa no visita al que más trabaja, o al que menos trabaja, sino a quien se le da la gana.*

—The Muse does not visit the man who works more, or the man who works less, but whomever she feels like.

#881

—*Sólo logramos decir lo que queremos, cuando casualmente decimos lo que debemos.*

—We only succeed in saying what we want when we accidentally say what we should.

#882

—*El mundo moderno nos exige que aprobemos lo que ni siquiera debería atreverse a pedir que toleráramos.*

—The modern world demands that we approve what it should not even dare to ask us to tolerate.

#883

—*La colonia que se independiza pasa de la imitación confesa a lo originalidad postiza.*

—The colony which gains its independence passes from acknowledged imitation to artificial originality.

#884

—Periodistas y políticos no saben distinguir entre el desarrollo de una idea y la expansión de una frase.

—Journalists and politicians do not know how to distinguish between the development of an idea and the lengthening of a sentence.

#885

—Los que le quitan al hombre sus cadenas liberan sólo a un animal.

—Those who remove man's chains free only an animal.

**p. 162**

#886

—La historia se reduciría a un inventario tipológico, si cada una de sus instancias típicas no fuese inherente a una persona.

—History would be reduced to an inventory of types if each one of its typical instances did not inhere in a person.

#887

—Tanto como el hecho que humilla nuestro orgullo, me regocija el gesto noble que disipa la aprensión de nuestra radical vileza.

—Just as much as by the fact which humbles our pride, I am delighted by the noble gesture which dispels the fear of our radical baseness.

#888

—Nunca podemos contar con el que no se mira a sí mismo con mirada de entomólogo.

—We can never count on a man who does not look upon himself with the look of an entomologist.

#889

—El mundo le parece menos ajeno al que actúa que su propia alma al que observa.

—The world appears less alien to someone who acts than one's own soul appears to someone who observes.

#890

—El Progreso se reduce finalmente a robarle al hombre lo que lo ennoblecen, para poder venderle barato lo que le envilece.

—Progress in the end comes down to stealing from man what ennobles him, in order to sell to him at a cheap price what degrades him.

#891

—Si los europeos renuncian a sus particularismos para procrear al “buen europeo,” tememos que sólo engendren solo otro norteamericano.

—If the Europeans renounce their particularities in order to generate the “good European,” we fear they will only beget another American.

#892

- La puerta de la realidad es horizontal.*  
—The gate of reality is horizontal.

**p. 163**

#893

- Los peores demagogos no se reclutan entre los pobres envidiosos, sino entre los ricos vergonzantes.*  
—The worst demagogues are not recruited from among the poor and envious, but from among the wealthy and ashamed.

#894

- El marxista no duda de la perversidad de su adversario.*  
*El reaccionario meramente sospecha que el suyo es estúpido.*  
—The Marxist has no doubt about the perversity of his adversary.  
The reactionary merely suspects that his adversary is stupid.

#895

- El historiador trata la historia en retratista.*  
*El sociólogo en policía que la ficha.*  
—The historian deals with history like an artist painting a portrait.  
The sociologist like a policeman adding to his file.

#896

- El incrédulo no perdoná al apóstata que le confirme su incredulidad.*  
—The unbeliever does not forgive the apostate who confirms him in his unbelief.

#897

- Los católicos no sospechan que el mundo se siente estafado con cada concesión que el catolicismo le hace.*  
—Catholics do not suspect that the world feels swindled by every concession that Catholicism makes to it.

#898

- Sobre el campanario de la iglesia moderna, el clero progresista, en vez de cruz, coloca una veleta.*  
—Atop the bell tower of the modern church the progressive clergy, instead of a cross, place a weathervane.

#899

- La revolución—toda revolución, la revolución en sí—es la matriz de las burguesías.*  
—Revolution—every revolution, revolution *per se*—is the matrix of bourgeoisies.

**p. 164**

#900

—La primera revolución estalló cuando se le ocurrió a algún tonto que el derecho se podía inventar.

—The first revolution broke out when it occurred to some fool that law could be invented.

#901

—Período histórico es el lapso durante el cual predomina una determinada definición de lo legítimo.

*Revolución es el tránsito de una definición a otra.*

—An historical period is the period of time during which a certain definition of the legitimate prevails.

Revolution is the transition from one definition to another.

#902

—*Siendo las cosas que no ennoblecen la vejez tan raras como los hombres que la ennoblecen, el mundo moderno destruye las cosas viejas y prolongan la senectud del hombre.*

—As those things which age does not enoble are as rare as men whom age does enoble, the modern world destroys old things and prolongs man's senility.

#903

—*La lectura del periódico envilece al que no embrutece.*

—Reading the newspaper degrades whomever it does not make into a brute.

#904

—*Uno a uno, tal vez los hombres sean nuestros prójimos, pero amontonados seguramente no lo son.*

—Perhaps individually men are our neighbors, but massed together they are surely not.

#905

—*La democracia no confía el poder a quien no le hace el homenaje de sacrificarle la conciencia y el gusto.*

—Democracy does not entrust power to anyone who does not pay it the homage of sacrificing to it his conscience and taste.

**p. 165**

#906

—*Tanta es la fe del marxista en Marx que usualmente abstiene de leerlo.*

—So great is the Marxist's faith in Marx that he usually refrains from reading him.

#907

—*La fe en Dios no resuelve problemas, pero los vuelve irrisorios.*

*La serenidad del creyente no es presunción de ciencia, sino plenitud de confianza.*

—Faith in God does not solve problems, but makes them laughable.

The serenity of the believer is not a presumption of knowledge, but a fullness of confidence.

#908

- El castigo del que se busca es que se encuentra.*  
—The punishment of the man who searches for himself is that he finds himself.

#909

- Saber cuáles son las reformas que el mundo necesita es el único síntoma inequívoco de estupidez.*  
—Knowing which reforms the world needs is the only unequivocal symptom of stupidity.

#910

- Aun cuando la desigualdad no fuera imborrable, deberíamos preferirla a la igualdad por amor a la policromía.*  
—Even if inequality could be wiped out, we should prefer it to equality out of love for color.

#911

- Gran historiador no es tanto el que advierte defectos en lo que admira como el que admite virtudes en lo que detesta.*  
—A great historian is not so much one who notices defects in what he admires as one who acknowledges virtues in what he detests.

**p. 166**

#912

- Los viejos despotismos se limitaban a encerrar al hombre en la vida privada, los del nuevo cuño prefieren que no tenga sino vida pública.*  
*Para domesticar al hombre basta politicizar todos sus gestos.*  
—The old despotisms limited themselves to locking man up in his private life; those of the new stamp prefer that he have nothing but a public life.  
To domesticate man all one has to do is politicize all his gestures.

#913

- El terror es el régimen natural de toda sociedad sin rastros de feudalismo.*  
—Terror is the natural regime for every society without traces of feudalism.

#914

- Sabiendo que no puede ganar, el reaccionario no tiene ganas de mentir.*  
—Though he knows he cannot win, the reactionary has no desire to lie.

#915

- Ojalá resucitaran los “filósofos” del XVIII, con su ingenio, su sarcasmo, su osadía, para que minaran, desmantelaran, demolieran, los “prejuicios” de este siglo.*  
*Los prejuicios que nos legaron ellos.*  
—Would that the *philosophes* of the 18th century would rise from the dead with their wit, their sarcasm, their audacity, so that they would undermine, dismantle, demolish the “prejudices” of this century.  
The prejudices they bequeathed to us.

#916

—Generalizar extiende nuestro poder y empobrece nuestro espíritu.  
—Generalizing extends our power and impoverishes our spirit.

#917

—El más repulsivo y grotesco de los espectáculos es el de la superioridad de profesor vivo sobre genio muerto.

—The most repulsive and grotesque spectacle is that of the superiority of a living professor over a dead genius.

**p. 167**

#918

—Los pecados que escandalizan al público son menos graves que los que tolera.

—Those sins that scandalize the public are less grave than those it tolerates.

#919

—Los revolucionarios actuales sólo son herederos impacientes.

De revolución se hablará seriamente, cuando el “consumo” odiado no sea meramente el consumo ajeno.

—Today's revolutionaries are just impatient heirs.

Revolution will be spoken of seriously when the “consumption” they hate is not just someone else's consumption.

#920

—De la putrefacción de la civilización moderna sólo se duda en país sub-desarrollado.

—The decay of modern civilization is only doubted in an under-developed country.

#921

—Los tres enemigos del hombre son: el demonio, el estado, y la técnica.

—Man's three enemies are: the devil, the state, and technology.

#922

—La fisiología por un lado, la sociología por otro, firmaron la partición de la psicología.

La vida personal ha sido abolida, como la dieta polonesa.

—Physiology on the one side, sociology on another, signed the partition of psychology.

Personal life has been abolished, like the Polish Sejm.

**p. 168**

#923

—La más ominosa de las perversiones modernas es la vergüenza de parecer ingenuos si no coqueteamos con el mal.

—The most ominous of modern perversions is the shame of appearing naïve if we do not flirt with evil.

#924

—*El historiador debe mostrarnos que el pretérito fue, a la vez, trivial como todo presente y fascinante como todo pasado.*

—The historian should show us that the past was, at the same time, trivial like every present, and fascinating like every past.

#925

—*No soy un intelectual moderno inconforme, sino un campesino medieval indignado.*

—I am not a non-conformist modern intellectual, but an indignant medieval peasant.

#926

—*El escritor no puede ufanarse de los aciertos que obtenga, sino de los desaciertos que eluda.*

—The writer cannot pride himself on the successes he attains, but on the mistakes he avoids.

#927

—*La civilización moderna recluta automáticamente a todo el que se mueva.*

—Modern civilization automatically recruits anyone who moves.

#928

—*El propósito de dialogar, hoy, presupone la intención de traicionar.*

—The intention to engage in dialogue, today, presupposes the intention to betray.

#929

—*Como la destreza electoral del demócrata nos parece prueba de inteligencia, las sandeces de sus declaraciones públicas nos parecen deliberadas.*

*Hasta que descubrimos, asombrados, que cree en ellos.*

—Just as the democrat's electoral skill seems to be a proof of his intelligence, the follies of his public declarations seem to be deliberate.

Until we discover, to our astonishment, that he believes in them.

**p. 169**

#930

—*Las ideas tontas son inmortales.*

*Cada nueva generación las inventa nuevamente.*

—Foolish ideas are immortal.

Each new generation invents them anew.

#931

—*Tratemos, al envejecer, de asumir actitudes que nuestra adolescencia hubiese aprobado y de tener ideas que no hubiese entendido.*

—Let us try, as we grow older, to assume attitudes which our adolescence would have approved and to have ideas it would not have understood.

#932

—*Nada más frecuente que sentirnos dueños de varias ideas, porque sólo atrapamos expresiones inadecuadas de la misma.*

—Nothing happens more frequently than that we feel we possess several ideas, because we only seize upon inadequate expressions of the same one.

#933

—*El alma de los jóvenes aburría menos, sino la exhibieran menos.*

—The souls of youths would not be so boring if they did not exhibit them so freely.

#934

—*El clero progresista no decepciona nunca al aficionado a lo ridículo.*

—The progressive clergy never disappoint an aficionado of the ridiculous.

#935

—*Es más fácil perdonarle el progreso al progresista que su fe.*

—It is easier to forgive the progressive for progress than for his faith.

#936

—*La historia del cristianismo revela al cristiano qué presencia Cristo ha querido tener en la historia.*

*Pretender borrar esa historia, para retornar al solo Cristo evangélico, no es gesto de devoción sino de orgullo.*

—The history of Christianity reveals to the Christian what kind of presence Christ wanted to have in history.

To seek to erase that history, to return to the lone Christ of the gospels, is not a gesture of devotion but of pride.

**p. 170**

#943

—*Revelación es el valor que le sobreviene de pronto a un hecho psicológico.*

—Revelation is the value that suddenly supervenes on a psychological event.

#937

—*Un gesto, un gesto solo, basta a veces para justificar la existencia del mundo.*

—A gesture, just one gesture, is enough at times to justify the existence of the world.

#938

—*Cuando la razón levanta el vuelo para escapar a la historia, no es en lo absoluto donde se posa, sino en la moda del día.*

—When reason takes flight to escape history, it is not in the absolute where it alights, but in the fashion of the day.

#939

- La confusión es el resultado normal del diálogo.*  
Salvo cuando un solo autor lo inventa.  
—Confusion is the normal result of a dialogue.  
Except when a single author invents it.

#940

- El tiempo modifica la topografía de nuestras convicciones.*  
—Time modifies the topography of our convictions.

#941

- Los pensadores contemporáneos difieren entre sí como los hoteles internacionales, cuya estructura uniforme se adorna superficialmente con motivos indígenas.*  
*Cuando, en verdad, sólo es interesante el localismo mental que se expresa en léxico cosmopolita.*  
—Contemporary thinkers differ among each other in the same way as do international hotels, whose uniform structure is superficially adorned with indigenous motifs.  
When, in truth, the only interesting thing is mental localism which expresses itself in a cosmopolitan vocabulary.

#942

- El capitalismo es abominable porque logra la prosperidad repugnante vanamente prometida por el socialismo que lo odia.*  
—Capitalism is abominable because it achieves that disgusting prosperity promised in vain by the socialism that hates it.

**p. 171**

#944

- El individualismo religioso olvida al prójimo, el comunitarismo olvida a Dios.*  
*Siempre es más grave error el segundo.*  
—Religious individualism forgets the neighbor; communitarianism forgets God.  
The more serious error is always the latter.

#945

- El suicidio más acostumbrado en nuestro tiempo consiste en pegarse un balazo en el alma.*  
—The most customary form of suicide in our time consists of firing a bullet into the soul.

#946

- Tan grande es la distancia entre Dios y la inteligencia humana que sólo una teología infantil no es pueril.*  
—So great is the distance between God and human intelligence that only an infantile theology is not puerile.

#947

- El reaccionario no respeta todo lo que trae la historia, pero respeta solamente lo que trae.*  
—The reactionary does not respect everything history brings, but respects only what it brings.

#948

—*El teólogo moderno anhela transformar la doctrina cristiana en simple ideología de comportamientos comunitarios.*

—The modern theologian longs to transform Christian doctrine into a simple ideology of community behavior.

#949

—*Quienes profetizan más que indefinidas alternancias de decadencias y de ascensos, esconden algún producto equívoco para la venta al contado.*

—Those who prophesy more than indefinite cycles of decline and ascent are hiding some suspicious product they want to sell for cash.

**p. 172**

#950

—*Las doctrinas que pretenden mover muchedumbres tienen que ocultar, púdicamente, la inevitable arbitrariedad de sus postulados y la inevitable incertidumbre de sus conclusiones.*

—Doctrines that seek to sway crowds must hide, shamefully, the inevitable arbitrariness of their postulates and the inevitable uncertainty of their conclusions.

#951

—*Ser auténticamente moderno es, en cualquier siglo, indicio de mediocridad.*

—To be authentically modern is, in any century, a sign of mediocrity.

#952

—*La humanidad actual sustituyó el mito de una pretérita edad de oro con el de una futura edad de plástico.*

—For the myth of a past golden, present day humanity has substituted the myth of a future plastic age.

#953

—*Al cabo de unos años, sólo oímos la voz del que habló sin estridencias.*

—After the passage of a few years, we only hear the voice of the person who spoke without any shrillness.

#954

—*Las “soluciones” son las ideologías de la estupidez.*

—“Solutions” are the ideologies of stupidity.

#955

—*La castidad, pasada la juventud, más que de la ética, hace parte del buen gusto.*

—Once youth is past, chastity forms a part not so much of ethics as of good taste.

#956

—*Descubrir la faz de Cristo, en el rostro del hombre moderno, requiere más que un acto de fe, un acto de credulidad.*

—To discover the countenance of Christ in the face of modern man requires more than an act of faith—an act of credulity.

**p. 173**

#957

—*A la vida no podemos ni ponerle condiciones ni recibirla todo lo que da.*

—We can neither place conditions on life nor receive everything it gives.

#958

—*Debemos acoger cortésmente en nuestras almas toda la belleza del mundo.*

*Sin entregar nuestro corazón eterno a ese huésped transeúnte.*

—We should politely welcome into our souls all of the world's beauty.

Without delivering our eternal heart up to that transient guest.

#959

—*Debemos resignarnos a que nada dure, pero negarnos a acelerar su fin.*

—We should resign ourselves to the fact that nothing lasts, but refuse to hasten anything's demise.

#960

—*Los caprichos de sus pasiones quizá salven al hombre de la catástrofe hacia la cual lo precipitan los automatismos de su inteligencia.*

—The caprices of his passions perhaps save man from the catastrophe toward which he is launched by the automatisms of his intelligence.

#961

—*Dios es la verdad de todas las ilusiones.*

—God is the truth of all illusions.

#962

—*La verdadera religión es monástica, ascética, autoritaria, jerárquica.*

—The true religion is monastic, ascetic, authoritarian, hierarchical.

#963

—*Acabamos comprendiendo al que sabe lo que dice, por complicado que sea lo que diga.*

*Pero es imposible entender al que meramente se imagina saberlo.*

—We eventually understand the man who knows what he is saying, no matter how complicated it is what he is saying.

But it is impossible to understand the man who merely imagines that he knows [what he is saying].

**p. 174**

#964

—La creencia en la solubilidad fundamental de los problemas es característica propia al mundo moderno.

Que todo antagonismo de principios es simple equívoco, que habrá aspirina para toda cefalalgia.

—The belief in the fundamental solubility of problems is a characteristic peculiar to the modern world.

That all conflict between principles is simply a matter of equivocation, that there will be aspirin for every headache.

#965

—Sentirnos capaces de leer textos literarios con imparcialidad de profesor es confesar que la literatura dejó de gustarnos.

—To feel capable of reading literary texts with the impartiality of a professor is to confess that literature has ceased to be pleasurable for us.

#966

—Mientras más radicalmente comparta los prejuicios de su tiempo, más fácil le es al historiador creerse dueño de criterios objetivos para juzgar la historia.

La moda es el único absoluto que nadie suele disputar.

—The more fundamentally he shares the prejudices of his time, the easier it is for the historian to believe he possesses objective criteria by which to judge history.

Fashion is the only absolute which nobody disputes.

#967

—El acto de despojar de sus bienes a un individuo se llama robo, cuando otro individuo lo despoja.

Y justicia social, cuando una colectividad entera lo roba.

—The act of despoiling an individual of his goods is called robbery, when another individual does the despoiling.

And social justice, when an entire collective entity robs him.

#968

—Los biógrafos del escritor suelen eliminar a la persona, para ocuparse de su vida insignificante.

—A writer's biographers tend to eliminate the person in order to occupy themselves with his insignificant life.

#969

—A finales del siglo pasado sólo hubo un “arte sin estilo,” en la segunda mitad de éste sólo hay un estilo sin arte.

—At the end of the last century there was only an “art without style”; in the second half of this century there is only a style without art.

**p. 175**

#970

—*Las extravagancias del arte moderno están enseñándonos a apreciar debidamente las insipideces del arte clásico.*

—The extravagance of modern art is teaching us to appreciate properly the blandness of classic art.

#971

—*Las burocracias no suceden casualmente a las revoluciones.*

*Las revoluciones son los partos sangrientos de las burocracias.*

—Bureaucracies do not succeed revolutions by coincidence.

Revolutions are the bloody births of bureaucracies.

#972

—*Las más nobles cosas de la tierra quizá no existan, sino en las palabras que las evocan.*

*Pero basta que allí estén, para que sean.*

—The noblest things on earth may not exist except in the words that evoke them.

But it is enough that they be there for them to be.

#973

—*Las insolencias del adolescente no son más que patadas del asno que se acomoda al establo.*

*Mientras que la insolencia del adulto que arroja bruscamente de sus hombros los años de paciencia que lo encorvan es un espectáculo admirable.*

—The adolescent's insolence is nothing more than the bucking of an ass getting used to the stable.

Whereas the insolence of the adult who brusquely casts off his shoulders the years of patience doubling him over is a marvelous spectacle.

#974

—*Obligaciones o placeres, objetos o personas: basta moverlos del sitio subordinado que a cada cual corresponde, para convertirlos en nada.*

—Duties or pleasures, objects or persons: it suffices to move them from the subordinate place corresponding to each one to turn them into nothing.

#975

—*Todo inconforme sabe, en el fondo del alma, que el sitio que su vanidad rechaza es el sitio mismo que su naturaleza le fijó.*

—Every non-conformist knows, in the depths of his soul, that the place his vanity rejects is the exact same place his nature has assigned him.

**p. 176**

#976

—*Hay menos ambiciosos en el mundo que individuos que hoy se creen obligados moralmente a serlo.*

—There are fewer ambitious individuals in the world today than individuals who believe they are morally obliged to be ambitious.

#977

—*A lo más que puede aspirar el hombre que se conoce es a ser lo menos repugnante posible.*  
—The most to which a man who knows himself can aspire is to be the least repugnant possible.

#978

—*Postulado básico de la democracia: la ley es la conciencia del ciudadano.*  
—A basic postulate of democracy: the law is the citizen's conscience.

#979

—*La tolerancia consiste en una firme decisión de permitir que insulten todo lo que pretendemos querer y respetar, siempre que no amenacen nuestra comodidades materiales.*  
*El hombre moderno, liberal, demócrata, progresista, siempre que no le pisen los callos, tolera que le empuerquen el alma.*  
—Tolerance consists of a firm decision to allow them to insult everything we seek to love and respect, as long as they do not threaten our material comforts.  
Modern, liberal, democratic, progressive man, as long as they do not step on his calluses, will let them degrade his soul.

#980

—*Dicir que la libertad consiste en cosa distinta de hacer lo que queremos es mentira.*  
*Que convenga, por otra parte, limitar la libertad es cosa evidente.*  
*Pero el engaño comienza cuando pretenden identificarla con las limitaciones que le imponen.*  
—To say that freedom consists of something other than doing what we want is a lie.  
That it is proper, on the other hand, to limit freedom is an obvious fact.  
But deceit begins when they seek to identify freedom with the limitations they impose on it.

**p. 177**

#981

—*La historia moderna se reduce, en última instancia, a la derrota de la burguesía y a la victoria de las ideas burguesas.*  
—Modern history, ultimately, comes down to the defeat of the bourgeoisie and the victory of bourgeois ideas.

#982

—*El predicador del reino de Dios cuando no es Cristo el que predica, acaba predicando el reino del hombre.*  
—The preacher of the kingdom of God, when it is not Christ who preaches, ends up preaching the kingdom of man.

#983

—*Cuando despierta en nosotros el anhelo de otros lugares, de otros siglos, no es realmente en tal o cual tiempo, en tal o cual país, donde deseamos vivir, sino en las frases mismas del escritor que supo hablarnos de ese país o de ese tiempo.*  
—When the desire for other places, other centuries, awakens in us, it is not really in this or that time, in this or that country, where we desire to live, but in the very phrases of the writer who knew how to speak to us of that country or that time.

#### #984

—*Naciones o individuos, salvo excepciones raras, sólo se portan con decencia cuando las circunstancias no les permiten otra cosa.*

—Nations or individuals—with rare exceptions—only behave themselves decently when circumstances do not allow for anything else.

#### #985

—*Si el burgués de ayer compraba cuadros porque su tema era sentimental o pintoresco, el burgués de hoy no los compra cuando tienen tema pintoresco o sentimental.*

*El tema sigue vendiendo el cuadro.*

—If yesterday's bourgeois bought pictures because their subject was sentimental or picturesque, today's bourgeois does not buy them when they have a picturesque or sentimental subject.

The subject continues to sell the picture.

#### #986

—*La ética debe ser la estética de la conducta.*

—Ethics should be the aesthetics of conduct.

#### **p. 178**

#### #987

—*El que no se anticipa a la vejez no prolonga su juventud, sino corrompe hasta sus recuerdos.*

—Whoever does not get a head start on his old age does not prolong his youth, but corrupts even his memories.

#### #988

—*Mientras no convierten la igualdad en dogma, nos podemos tratar como iguales.*

—As long as they do not turn equality into a dogma, we can treat each other as equals.

#### #989

—*No añoro una naturaleza virgen, una naturaleza sin la huella campesina que la ennoblecen y sin el palacio que corona la colina.*

*Sino una naturaleza a salvo de industrialismos plebeyos y de manipuleos irreverentes.*

—I do not yearn for a virgin nature, a nature without the peasant's ennobling footprint and without the palace crowning the hill.

But a nature safe from plebeian industrialism and irreverent manipulation.

#### #990

—*El escritor que no ha torturado sus frases tortura al lector.*

—The writer who has not tortured his sentences tortures his reader.

#### #991

—*El hombre moderno se encarceló en su autonomía, sordo al misterioso rumor de oleaje que golpea contra nuestra soledad.*

—Modern man has imprisoned himself in his autonomy, deaf to the mysterious sound of the surge that beats against our solitude.

#992

—*El hombre cierra los ojos ante los verdaderos problemas, como el comentarista ante las verdaderas dificultades del texto.*

—Man closes his eyes before the real problems, just as the commentator does before the real difficulties of the text.

#993

—*Cuando el diálogo es el último recurso, la situación ya no tiene remedio.*

—When dialogue is the last resort, the situation is already hopeless.

**p. 179**

#994

—*El cristianismo no inventó la noción de pecado, sino la del perdón.*

—Christianity did not invent the notion of sin, but that of forgiveness.

#995

—*El universo no se venga de quienes lo tratan como mecanismo ináнимe, haciéndolos morir humillados, sino prósperos y embrutecidos.*

—The universe takes revenge on those who treat it as an inanimate mechanism by making them die not humiliated, but prosperous and brutish.

#996

—*La sociedad moderna procede simultáneamente a volverse inhóspita a los viejos y a multiplicar su número, prologando su vida.*

—Modern society is proceeding simultaneously to become inhospitable to the old and to multiply their number by prolonging their life.

#997

—*El moderno ya no se atreve a predicar que el individuo nazca como página blanca.*

*Demasiados descalabros le enseñaron que somos los herederos agobiados de nuestra familia, nuestra raza, nuestra sangre.*

*La sangre no es líquido inocente, sino viscosa pasta histórica.*

—Modern man no longer dares to preach that the individual is born as a blank slate.

Too many mishaps have taught him that we are the oppressed heirs of our family, our race, our blood.

Blood is not an innocent liquid, but the viscous paste of history.

#998

—*Ciertas cosas sólo son interesantes vividas, otras sólo lo son imaginadas.*

—Certain things are interesting only when lived, others only when imagined.

#999

—*No demos a nadie la ocasión de ser vil.*

*La aprovecha.*

—Let us not give anyone occasion to be vile.

He will take advantage of it.

**p. 180**

#1,000

—La razón corrige los errores lógicos, pero los errores espirituales sólo son corregibles por una conversión de la persona.

Las evidencias presuntas se desvanecen en silencio, cuando las contemplamos desde un nivel espiritual más alto.

—Reason corrects logical errors, but spiritual errors can only be corrected by a person's conversion.

The presumed proofs vanish in silence, when we contemplate them from a higher spiritual level.

#1,001

—Del libro del mundo no conocemos sino las páginas escritas en un idioma que ignoramos.

—Of the book of the world, we know nothing but pages written in a language we do not understand.

#1,002

—Se aproxima la época en que la naturaleza, desalojada por el hombre, no sobrevivirá sino en herbarios y en museos.

—The age draws near in which nature, displaced by man, will not survive except in arboreums and museums.

#1,003

—La sabiduría se reduce a no olvidar jamás, ni la nada que es el hombre, ni la belleza que nace a veces en sus manos.

—Wisdom comes down to never forgetting either the nothingness that man is, or the beauty that is at times born in his hands.

#1,004

—Todo lo que le haga sentir al hombre que el misterio lo envuelve lo vuelve más inteligente.

—Everything that makes man feel that mystery envelops him makes him more intelligent.

#1,005

—La caída del poderoso nos parece decreto de la providencia, porque regocija nuestra envidia.

—The downfall of the powerful seems to us like a decree of providence, because it delights our envy.

**p. 181**

#1,006

—La democratización del erotismo sirvió, por lo menos, para mostrarnos que la virginidad, la castidad, la pureza, no son solteronas agrias y morbosas, como lo creíamos, sino vestales silenciosas de una limpia llama.

—The democratization of eroticism has at least served to show us that virginity, chastity, purity, are not bitter and morbid old maids, as we believed, but silent vestals of a pure flame.

### #1,007

—*La retórica no gana sola las batallas, pero nadie gana batallas sin ella.*  
—Rhetoric does not win battles by itself, but no one wins battles without it.

### #1,008

—*El hombre asegura que la vida lo envilece, para esconder que meramente lo revela.*  
—Man assures himself that life vilifies him in order to hide the fact that it merely reveals him.

### #1,009

—*El mundo sería aún más tedioso, si fuese tan fácil actuar como soñar.*  
—The world would be even more tedious if it were as easy to act as to dream.

### #1,010

—*No es imposible que en los batallones cléricales al servicio del hombre todavía se infiltrén algunos quintacolumnistas de Dios.*  
—It is not impossible that the battalions of clerics at the service of man have been infiltrated by a few fifth-columnists of God.

### #1,011

—*La burocracia no asusta porque paralice, sino porque funciona.*  
—Bureaucracy is not frightening because it paralyzes, but because it functions.

### #1,012

—*Un flujo constante de noticias invade hoy la existencia, destruyendo el silencio y la paz de las vidas humildes, sin abolir su tedium.*  
—A constant flow of news invades life today, destroying the silence and peace of humble lives, without abolishing their tedium.

## p. 182

### #1,013

—*La percepción de la realidad, hoy, perece aplastada entre el trabajo moderno y las diversiones modernas.*  
—Perception of reality, today, dies crushed between modern work and modern entertainment.

### #1,014

—*Hallarse a merced de los caprichos populares, gracias al sufragio universal, es lo que el liberalismo llama garantía de la libertad.*  
—To find oneself at the mercy of the people's whims, thanks to universal suffrage, is what liberalism calls the guarantee of freedom.

### #1,015

—*La historia, si la seguimos con ojos de partidario, en lugar de observarla con mirada de curioso, nos mece tontamente entre la nostalgia y la ira.*  
—History, if we follow it with the eyes of a partisan, rather than observe it with mere curiosity, makes us swing foolishly back and forth between nostalgia and anger.

### #1,016

—*El incorregible error político del hombre de buena voluntad es presuponer cándidamente que en todo momento cabe hacer lo que toca.*

*Aquí, donde lo necesario suele ser lo imposible.*

—The incorrigible political error of the man of good will is to presuppose naively that at every moment it is possible to do what must be done.

Here, where what is necessary is often impossible.

### #1,017

—*La sociedad moderna se envilece tan aprisa que cada nueva mañana contemplamos con nostalgia al adversario de ayer.*

*Los marxistas ya comienzan a parecernos los últimos aristócratas de Occidente.*

—Modern society so quickly becomes degraded that each new morning we contemplate with nostalgia yesterday's adversary.

The Marxists are already starting to look like the West's last aristocrats.

### #1,018

—*Cuando las revoluciones económicas y sociales no son simples pretextos ideológicos de crisis religiosas, después de unos años de desorden todo sigue como antes.*

—When economic and social revolutions are not simply ideological pretexts for religious crises, after a few years of disorder everything continues as before.

### **p. 183**

### #1,019

—*Las verdaderas revoluciones no se inician con su estallido público, sino terminan con él.*

—True revolutions do not begin with their public outbreak, but rather end with it.

### #1,020

—*El mejor paliativo de la angustia es la convicción de que Dios tiene sentido del humor.*

—The best palliative for anguish is the conviction that God has a sense of humor.

### #1,021

—*La demagogia deja pronto de ser instrumento de la ideología democrática, para convertirse en ideología de la democracia.*

—Demagogy soon ceases to be an instrument of the democratic ideology in order to become the ideology of democracy.

### #1,022

—*No apelar a Dios, sino a su justicia, nos lleva fatalmente a emplazarlo ante el tribunal de nuestros prejuicios.*

—To appeal not to God, but to His justice, fatally leads us to place Him before the tribunal of our prejudices.

### #1,023

—*La humanidad no necesita al cristianismo para construir el futuro, sino para poder afrontarlo.*

—Mankind does not need Christianity so it can construct the future, but so it can confront it.

#1,024

- Inútil, como una revolución.*  
—Useless, like a revolution.

#1,025

- Los valores, como el alma, nacen en el tiempo, pero no le pertenecen.*  
—Values, like the soul, are born in time, but do not belong to it.

#1,026

- La sociedad no se civiliza bajo el impulso de prédicas sonoras, sino bajo la acción catalítica de gestos discretos.*  
—Society does not become civilized through the stimulus of sonorous sermons, but through the catalytic action of discreet gestures.

**p. 184**

#1,027

- Para ser revolucionario se requiere ser algo bobo, para ser conservador algo cínico.*  
—To be a revolutionary one must be a little daft; to be a conservative, a little cynical.

#1,028

- La riqueza facilita la vida, la pobreza la retórica.*  
—Wealth makes life easier; poverty, rhetoric.

#1,029

- Jesucristo no lograría hoy que lo escucharan, predicando como el hijo de Dios, sino como hijo de carpintero.*  
—Jesus Christ would not attract listeners today by preaching as the Son of God, but as the son of a carpenter.

#1,030

- Para ser historiador se requiere un raro talento.*  
*Para hacer historia basta un poco de impudicia.*  
—To be an historian requires a rare talent.  
To make history all that is needed is a little shamelessness.

#1,031

- Enseñar exime de la obligación de aprender.*  
—Teaching exempts one from the obligation to learn.

#1,032

- Las sociedades igualitarias estrangulan la imaginación, para ni siquiera satisfacer la envidia.*  
—Egalitarian societies strangle the imagination without even satisfying envy.

#1,033

- Tratar al inferior con respeto y cariño es el síndrome clásico de la psicosis reaccionaria.
- Treating an inferior with respect and affection is the classic syndrome of the reactionary psychosis.

#1,034

- Arrepentido, como un revolucionario victorioso.
- Repentant, like a victorious revolutionary.

#1,035

- La imaginación es el único lugar en el mundo donde se puede habitar.
- The imagination is the only place in the world where one can dwell.

**p. 185**

#1,036

- El hombre, para gobernar, se venda los ojos con ideologías.
- Man, in order to govern, blindfolds himself with ideologies.

#1,037

- Los valores no son ciudadanos de este mundo, sino peregrinos de otros cielos.
- Values are not citizens of this world, but pilgrims from other heavens.

#1,038

- La civilización moderna se estaría suicidando, si verdaderamente estuviera logrando educar al hombre.
- Modern civilization would be committing suicide, if it were truly succeeding in educating man.

#1,039

- La falta de imaginación preserva a un pueblo de muchas catástrofes.
- Lack of imagination saves a people from many catastrophes.

#1,040

- El historiador suele olvidar que el hombre no tiene en cada época sino los problemas que cree tener.
- The historian tends to forget that man in every era has no problems except those he believes he has.

#1,041

- El optimismo inteligente nunca es fe en el progreso, sino esperanza de milagro.
- Intelligent optimism is never faith in progress, but hope in a miracle.

## #1,042

—Sostener que “todas las ideas son respetables” no es más que una ineptitud pomposa.  
Sin embargo, no hay opinión que el apoyo de un número suficiente de imbéciles no obligue a aguantar.

No disfracemos nuestra impotencia en tolerancia.

—To maintain that “all ideas are respectable” is nothing but pompous nonsense.  
Nevertheless, there is no opinion that the support of a sufficient number of imbeciles does not oblige one to put up with.  
Let us not disguise our impotence as tolerance.

## **p. 186**

### #1,043

—La inteligencia no consiste en encontrar soluciones, sino en no perder de vista los problemas.  
—Intelligence consists not in finding solutions, but in not losing sight of the problems.

### #1,044

—No trato de envenenar las fuentes.  
Sino de mostrar que están envenenadas.  
—I am not trying to poison the wells.  
But to show that they are poisoned.

### #1,045

—Nada más peligroso para la fe que frecuentar a los creyentes.  
El incrédulo restaura nuestra fe.  
—Nothing is more dangerous for faith than to frequent the company of believers.  
The unbeliever restores our faith.

### #1,046

—Los revolucionarios no destruyen, a la postre, sino lo que hacía tolerable las sociedades contra las cuales se rebelan.  
—Revolutionaries do not destroy anything, in the end, except what made the societies against which they rebel tolerable.

### #1,047

—Cuando el filósofo renuncia a guiar, el periodista se encarga de hacerlo.  
—When the philosopher renounces leadership, the journalist puts himself in charge.

### #1,048

—Los problemas del país “sub-desarrollado” son el pretexto favorito del escapismo izquierdista.  
Carente de mercancía nueva para ofrecer en el mercado europeo, el intelectual de izquierda vende en el tercer mundo sus saldos desteñidos.  
—The problems of an “underdeveloped” country are the favorite pretext for leftist escapism.  
Lacking new merchandise to offer to the European market, the leftist intellectual peddles his faded wares in the third world.

**p. 187**

#1,049

—*El ateo es respectable mientras no enseña que la dignidad del hombre es el fundamento de la ética y el amor a la humanidad la verdadera religión.*

—An atheist is respectable as long as he does not teach that the dignity of man is the basis of ethics and that love for humanity is the true religion.

#1,050

—*La naturaleza acabó de morir en este siglo.*

*Tan sólo en el arte de siglos pretéritos descubrimos, asombrados, que la naturaleza no es simple experimento de física explotado por organismos diligentes.*

—Nature just died in this century.

Only in the art of past centuries do we discover, to our astonishment, that nature is not a simple physics experiment exploited by diligent organisms.

#1,051

—*Una existencia colmada es aquella que entrega al sepulcro, después de largos años, un adolescente que la vida no envileció.*

—A fulfilled life is one which delivers to the grave, after long years, an adolescent whom life did not corrupt.

#1,052

—*La experiencia del hombre que “ha vivido mucho” suele reducirse a unas anécdotas triviales con que adorna una imbecilidad incurable.*

—The experience of a man who “has lived a long life” can usually be reduced to a few trivial anecdotes with which he decorates an incurable stupidity.

#1,053

—*Temblemos si no sentimos, en este abyecto mundo moderno, que el prójimo, cada día, es menos nuestro semejante.*

—Let us tremble if we do not sense, in this abject modern world, that our neighbor is each day less our peer.

#1,054

—*Observar la vida es demasiado interesante para perder el tiempo viviéndola.*

—Observing life is too interesting to waste time living it.

**p. 188**

#1,055

—*El hombre cultivado no es el que anda cargado de contestaciones, sino el que es capaz de preguntas.*

—An educated man is not someone who walks around loaded with answers, but who is capable of asking questions.

### #1,056

—*El lector contemporáneo sonríe cuando el cronista medieval habla de “paladines romanos,” pero se queda serio cuando el marxista diserta sobre la “burguesía griega” o el “feudalismo americano.”*

—The contemporary reader smiles when the medieval chronicler speaks of “Roman paladins,” but he remains serious when the Marxist discusses the “Greek bourgeoisie” or “American feudalism.”

### #1,057

—*Irrespetar la individualidad es el objeto de la educación.*

*Del olvido de verdad tan obvia proviene, en parte, la crápula moderna.*

—To disrespect individuality is the object of education.

Forgetting such an obvious truth has led, in part, to modern depravity.

### #1,058

—*Una plácida existencia burguesa es el anhelo auténtico del corazón humano.*

—A peaceful bourgeois existence is the authentic longing of the human heart.

### #1,059

—*El hombre inteligente suele fracasar, porque no se atreve a creer en el verdadero tamaño de la estupidez humana.*

—The intelligent man tends to fail because he does not dare to believe in the true extent of human stupidity.

### #1,060

—*El proletariado tiende hacia la vida burguesa, como los cuerpos hacia el centro de la tierra.*

—The proletariat gravitates to the bourgeois life, just as bodies gravitate to the center of the earth.

## **p. 189**

### #1,061

—*El individuo se declara miembro de una colectividad cualquiera, con el fin de exigir en su nombre lo que le avergüenza reclamar en el propio.*

—The individual declares himself a member of some collective entity, with the aim of demanding in its name what he is ashamed to claim in his own name.

### #1,062

—*Para una sociedad que vive entre estadísticas, sospechar que cada unidad es persona única y destino propio resulta perturbador y alarmante.*

—For a society that lives among statistics, to suspect that each unit is a unique person with his own destiny turns out to be troubling and alarming.

### #1,063

—*El que se confiesa fuera del confesionario se propone sólo eludir el arrepentimiento.*

—Whoever makes his confession outside the confessional only intends to avoid repents.

#1,064

—*Todo ser yace disperso en pedazos por su vida y no hay manera de que nuestro amor lo recoja todo.*

—Every being lies there, shattered to pieces by its life, and there is no way for our love to pick up all the pieces.

#1,065

—*Nunca hubo felicidad tan libre de amenazas que nos atreviéramos a volverla a vivir.*

—There was never any happiness so free of threats that we would dare live it again.

#1,066

—*El liberalismo no ha luchado por la libertad sino la irresponsabilidad de la prensa.*

—Liberalism has not fought for the freedom, but for the irresponsibility, of the press.

#1,067

—*Las concesiones son los peldaños del patíbulo.*

—Concessions are the steps up the gallows.

**p. 190**

#1,068

—*El mundo moderno nos obliga a refutar tonterías, en lugar de callar a los tontos.*

—The modern world obliges us to refute foolish ideas, instead of silencing the fools.

#1,069

—*Única alternativa en este fin de siglo: cuartel oriental-burdel occidental.*

—The only alternative at the end of this century: eastern barracks—western brothel.

#1,070

—*El izquierdista inteligente admite que su generación no construirá la sociedad perfecta, pero confía en una generación futura.*

*Su inteligencia descubre su impotencia personal, pero su izquierdismo le impide descubrir la impotencia del hombre.*

—The intelligent leftist admits that his generation will not construct the perfect society, but trusts in a future generation.

His intelligence discovers his personal impotence, but his leftism prevents him from discovering man's impotence.

#1,071

—*Calumniado, como un reaccionario.*

—Slandered, like a reactionary.

#1,072

—*La superficialidad consiste, básicamente, en el odio a las contradicciones de la vida.*

—Superficiality consists, basically, in hatred for the contradictions of life.

#1,073

- La pasión más ardiente no engaña, si conoce la inadecuación de su objeto.*  
El amor no es ciego cuando ama locamente, sino cuando olvida que aún el irreemplazable ser amado sólo es una misteriosa primicia.  
*El amor que no se cree justificado no es traición, sino propedeútica.*  
—The most ardent passion does not deceive, if it recognizes the inadequacy of its object.  
Love is not blind when it loves crazily, but when it forgets that even the irreplaceable loved being is only a mysterious first fruits.  
Love that does not believe it is justified is not betrayal, but propaedeutic.

**p. 191**

#1,074

- No tratemos de convencer; el apostolado daña los buenos modales.*  
—Let us not try to convince; apostolate harms good manners.

#1,075

- Aceptemos la sociología mientras clasifique y no pretenda explicar.*  
—Let us accept sociology as long as it classifies and does not seek to explain.

#1,076

- Buscar la “verdad fuera del tiempo” es la manera de encontrar la “verdad de nuestro tiempo.”*  
*El que busca la “verdad de su tiempo” encuentra los tópicos del día.*  
—To search for the “truth outside of time” is the way to find the “truth of our time.”  
Whoever searches for the “truth of his time” finds the clichés of the day.

#1,077

- Lo que más probablemente se avecina no es un terror revolucionario, sino un terror contrarevolucionario implementado por revolucionarios asqueados.*  
—What most likely is upon us is not a revolutionary terror, but a counter-revolutionary terror implemented by disgusted revolutionaries.

#1,078

- Para que el tronco de la individualidad crezca, hay que impedir que la libertad lo desparrame en ramas.*  
—For the trunk of individuality to grow, one must prevent freedom from making the trunk spread out it into branches.

#1,079

- La aparición del nacionalismo en cualquier nación indica que su originalidad agoniza.*  
—The appearance of nationalism in any nation indicates that its originality is in its death throes.

#1,080

—*Que el cristianismo no resuelva los problemas sociales no es razón de apostatar sino para los que olvidan que nunca prometió resolverlos.*

—That Christianity may not solve social problems is no reason to commit apostasy except for those who forget that it never promised to solve them.

**p. 192**

#1,081

—*No es una restauración lo que el reaccionario anhela, sino un nuevo milagro.*

—It is not a restoration for which the reactionary yearns, but for a new miracle.

#1,082

—*Sólo el alma anclada en el pasado no naufraga bajo vientos nocturnos.*

—Only the soul anchored in the past is not shipwrecked in night winds.

#1,083

—*Divisa para el joven izquierdista: revolución y coño.*

—A motto for the young leftist: revolution and pussy.

#1,084

—*Esperar no entontece fatalmente, si no esperamos en un futuro con mayúscula.*

*Abrigar la esperanza de un nuevo esplendor terrestre no es ilícito, siempre que esperemos un esplendor herido, endeble, mortal.*

*Podemos amar sin culpa lo terrestre, mientras recordemos que amamos una arcilla fugitiva.*

—Hope is not fatally stultifying, if we do not hope in a future with an upper-case F.

To cherish the hope of a new earthly splendor is not illicit, provided we hope in a splendor that is wounded, frail, mortal.

We can love what is of the earth without fault, as long as we remember that we love fleeting clay.

#1,085

—*En vestirse, no en desvestirse, consiste siempre la civilización.*

—Civilization always consists in dressing oneself, not undressing.

#1,086

—*Las únicas enseñanzas importantes son las que no puede transmitir sino el tono de la voz.*

—The only important lessons are those which cannot be imparted except by the tone of one's voice.

#1,087

—*La desventura del moderno no es tener que vivir una vida mediocre, sino creer que podría vivir una que no lo fuera.*

—Modern man's misfortune lies not in having to live a mediocre life, but in believing that he could live one that is not mediocre.

**p. 193**

#1,088

—*La democracia es el régimen político donde el ciudadano confía los intereses públicos a quienes no confiaría jamás sus intereses privados.*

—Democracy is the political regime in which the citizen entrusts the public interests to those men to whom he would never entrust his private interests.

#1,089

—*Toda obra de arte nos habla de Dios.*

*Diga lo que diga.*

—Every work of art speaks to us of God.

No matter what it says.

#1,090

—*El mundo felizmente es inexplicable.*

*(¿Qué sería un mundo explicable por el hombre?)*

—Happily, the world cannot be explained.

(What kind of world would it be if it could be explained by man?)

#1,091

—*Dialogar con quienes no comparten nuestros postulados no es más que una manera tonta de matar al tiempo.*

—Engaging in dialogue with those who do not share our postulates is nothing more than a stupid way to kill time.

#1,092

—*La difusión de la cultura tuvo por efecto capacitar al tonto a parlotear de lo que ignora.*

—The dissemination of culture has had the effect of enabling the fool to chatter about what he does not know.

#1,093

—*Bien común, voluntad general, necesidad histórica, son los nombres con que el adulón de turno bautiza los caprichos de la fuerza.*

—Common good, general will, historical necessity, are the names with which the inevitable flatterer christens the whims of force.

#1,094

—*Como criterio de lo mejor, el hombre moderno no conoce sino la posterioridad.*

—As a criterion of what is best, modern man knows nothing but posteriority.

**p. 194**

#1,095

—*Para descubrir al tonto no hay mejor reactivo que la palabra: medieval.*

*Inmediatamente ve rojo.*

—To discover the fool there is no better reagent than the word “medieval.”

He immediately sees red.

### #1,096

- La burocracia es uno de esos medios de la democracia que se convierten en uno de sus fines.*  
—Bureaucracy is one of democracy's means that turn into one of its ends.

### #1,097

- Los nombres de los izquierdistas célebres acaban de adjetivos insultantes en boca de los izquierdistas.*  
—The names of famous leftists end up as insulting adjectives in the mouths of leftists.

### #1,098

- Esa liberación de la humanidad que cantó el siglo XIX no resultó ser más que el turismo internacional.*  
—That liberation of humanity whose praises the 19th century sang ended up being nothing more than international tourism.

### #1,099

- Cuando navegamos en océanos de imbecilidad, la inteligencia necesita el auxilio del buen gusto.*  
—When we sail in oceans of stupidity, intelligence requires the aid of good taste.

### #1,100

- La justicia ha sido uno de los motores de la historia, porque es el nombre que asume la envidia en boca del querellante.*  
—Justice has been one of the motors of history, because it is the name envy assumes in the mouth of the son contesting his parents' will.

### #1,101

- El siglo XIX no vivió más angustiado con sus represiones sexuales que el siglo XX con su liberación sexual.*  
*Obsesión idéntica, aun cuando de signo contrario.*  
—The 19th century did not live with more anguish because of its sexual repression than the 20th century with its sexual liberation.  
Identical obsession, even when the symptoms are the opposite.

### **p. 195**

### #1,102

- Ser reaccionario no es creer en determinadas soluciones, sino tener un sentido agudo de la complejidad de los problemas.*  
—Being a reactionary is not about believing in certain solutions, but about having an acute sense of the complexity of the problems.

### #1,103

—La sociedad capitalista se enriqueció acoplando la ignorancia de un empresario astuto, que dirige, a la ciencia de un técnico estulto, que realiza.

*El socialismo pretende enriquecerse confiando la dirección al técnico.*

—Capitalist society became wealthy by joining the ignorance of an astute entrepreneur, whose job is to direct, with the science of a stupid technician, whose job is to execute.

Socialism seeks to become wealthy by entrusting the task of directing to the technician.

### #1,104

—Rasgo típico no es el que tenga una particular frecuencia, sino el que tiene una particular importancia.

*La estadística no reemplaza la intuición.*

—A typical trait is not a trait that recurs a certain number of times, but one that has particular importance.

Statistics do not replace intuition.

### #1,105

—Los reformadores burgueses preparan precedentes jurídicos para sus expoliadores futuros.

—Bourgeois reformers prepare legal precedents for their future despoilers.

### #1,106

—No sé si el diablo castigue, en otro mundo, a la sociedad irreligiosa.

*Pero veo que aquí pronto la castiga la estética.*

—I do not know whether, in another world, the devil punishes an irreligious society.

But I see that it is soon punished here by aesthetics.

### #1,107

—La fotografía asesinó a la imaginación.

—Photography murdered the imagination.

### #1,108

—No basta imaginar algo para que exista, pero sólo existe lo que imaginamos.

—It is not enough to imagine something for it to exist, but only what we imagine exists.

## p. 196

### #1,109

—La fe no es conocimiento del objeto.

*Sino comunicación con él.*

—Faith is not knowledge of the object.

But communication with it.

#1,110

—*La frustración es el carácter psicológico distintivo de la sociedad democrática. Donde todos pueden aspirar lícitamente a la cúspide, la pirámide entera es acumulación de frustrados.*

—Frustration is the distinctive psychological characteristic of democratic society.  
Where all may legitimately aspire to the summit, the entire pyramid is an accumulation of frustrated individuals.

#1,111

—*La divulgación irrestricta de noticias, impuestas por los medios de comunicación de masas, ha exigido que la mentira pública asuma, en el estado, la función tradicional del secreto.*

—The unrestricted publication of news, which is demanded by the mass media, has forced the public lie to assume, in the state, the traditional function of the secret.

#1,112

—*Los tontos creen que la humanidad sólo ahora sabe ciertas cosas importantes, cuando no hay nada importante que la humanidad no haya sabido desde del principio.*

—Fools believe that humanity only now knows certain important things, when there is nothing important which humanity has not known since the beginning.

#1,113

—*El diablo no logra adueñarse del alma que sabe sonreír.*

—The devil does not gain mastery over the soul that knows how to smile.

#1,114

—*La posteridad no va a entender qué hazaña es la mera sensatez en este siglo demente.*

—Posterity is not going to understand what an achievement mere good sense is in this insane century.

#1,115

—*El hecho clave de este siglo es la explosión demográfica de las ideas bobas.*

—The key event of this century is the demographic explosion of idiotic ideas.

**p. 197**

#1,116

—*El hombre no está encarcelado, se encarcela.*

—Man is not imprisoned; he imprisons himself.

#1,117

—*El que es partidario de la igualdad sin ser envidioso, sólo puede serlo porque es bobo.*

—A partisan of equality who is not envious can only be so because he is stupid.

#1,118

—*Las sentencias, el día del Juicio, serán menos terminantes y enfáticas que las de cualquier periodista sobre cualquier tema.*

—The sentences handed down on the Day of Judgment will be less categorical and emphatic than those handed down by any journalist on any topic.

#1,119

—*Tanto individualismo como colectivismo son repercusiones sociales de la creencia en la inmortalidad del alma.*

*El individuo se vierte hacia adentro, se examina, se observa y descubre su individualidad, o se vierte hacia fuera, se proyecta, se dispersa, y se confunde con una colectividad, según crea, o no crea, en un incorruptible tribunal.*

—Individualism and collectivism are both social repercussions of the belief in the immortality of the soul.

The individual turns in on himself, examines himself, observes himself, and discovers his individuality, or he turns out from himself, projects himself, disperses himself, and confuses himself with a collectivity, according to whether he believes, or does not believe, in an incorruptible tribunal.

#1,120

—*La juventud navega sin notarlo en un mar de conformismo.*

*En cada ola que la arrastra sólo observa la breve espuma que la diferencia de las otras y no la marea común que las empuja a todas.*

—Youths sail in a sea of conformity without noticing it.

In each wave pulling it along, youths notice only the short-lasting foam differentiating it from the others, and not the common tide pushing them all together.

#1,121

—*Las ideas que menos influyen en política son las políticas.*

—The ideas which influence politics the least are political ideas.

**p. 198**

#1,122

*Ninguna clase social ha explotado más descaradamente a las otras que la que hoy se llama a sí mismo “estado.”*

—No social class has exploited the other social classes more brazenly than that which today calls itself “the state.”

#1,123

*No es justo reprochar su mal gusto a los escritores de este siglo, donde la noción misma de gusto pereció.*

—It is not just to reproach this century's writers for their bad taste when the very notion of taste has perished.

#1,124

—Negar que existe una “naturaleza humana” es ardid ideológico del optimista para defendérse de la historia.

—To deny that a “human nature” exists is the ideological trick the optimist employs to defend himself against history.

#1,125

—La evidencia nueva no es más perfecta que la evidencia vieja.  
Es meramente una nueva evidencia.

—New evidence is not more perfect than old evidence.  
It is merely new evidence.

#1,126

—Si el hombre llegare a fabricar un hombre, el enigma del hombre no habrá sido descifrado sino entenebrecido.

—If man ever managed to fabricate a man, the enigma of man will not have been deciphered, but obscured.

#1,127

—El que lucha contra el envejecimiento envejece meramente sin madurar.

—Whoever fights against the process of aging merely ages without ever maturing.

#1,128

—Si creemos en Dios no debemos decir: Creo en Dios, sino: Dios cree en mí.

—If we believe in God we should not say, “I believe in God,” but rather, “God believes in me.”

**p. 199**

#1,129

—A veces dudamos de la sinceridad del que nos adulga, pero nunca del acierto de sus adulaciones.

—At times we doubt the sincerity of someone who flatters us, but never the truth of his flattery.

#1,130

—La memoria de una civilización está en la continuidad de sus instituciones.

La revolución que la interrumpe, destruyéndolas, no le quita a la sociedad un caparazón quitinoso que la paraliza, sino meramente la compele a volver a empezar.

—A civilization’s memory resides in the continuity of its institutions.

The revolution that interrupts a civilization’s memory, by destroying those institutions, does not relieve society of a bothersome caparison that is paralyzing it, but merely forces it to start over.

#1,131

—El combate intelectual no se gana levantando barricadas, sino dejando cortésmente el campo libre, para que las tonterías del adversario se rompan solas las narices.

—Intellectual combat is won not by throwing up barricades, but by courteously leaving the field open, so that the adversary’s stupidities only break each other’s noses.

#1,132

—“Renunciar al mundo” deja de ser hazaña, para volverse tentación, a medida que el Progreso progresa.

—“Renouncing the world” ceases to be an achievement and becomes a temptation as Progress progresses.

#1,133

—Nadie debe tomarse a lo serio.

Esperar tan sólo resultarlo.

—No one should take himself seriously.

Only hope eventually to be taken seriously.

#1,134

—“Patriota,” en las democracias, es aquel que vive del Estado; “egoísta,” de quien el Estado vive.

—A “patriot,” in democracies, is someone who lives from the State; an “egoist,” someone from whom the State lives.

**p. 200**

#1,135

—El hombre actual no vive en el espacio y en el tiempo.

Sino en la geometría y los cronómetros.

—Man today does not live in space and time.

But in geometry and chronometers.

#1,136

—El pueblo fue rico espiritualmente hasta que los semi-educados resolvieron educarlo.

—The people were spiritually rich until the semi-educated decided to educate them.

#1,137

—Los problemas sociales son el refugio delicioso de quienes huyen de sus propios problemas.

—Social problems are the delightful refuge of those fleeing their own problems.

#1,138

—El arte es el más peligroso fermento reaccionario en una sociedad democrática, industrial y progresista.

—Art is the most dangerous reactionary ferment in a democratic, industrial, and progressive society.

#1,139

—Una sociedad irreligiosa no aguanta la verdad sobre la condición humana.

Prefiere una mentira, por imbécil que sea.

—An irreligious society cannot endure the truth of the human condition.

It prefers a lie, no matter how idiotic it may be.

#1,140

—*El único que agradece a la vida lo que la vida le da, es el que no espera todo de la vida.*  
—The only man who thanks life for what it gives him is the man who does not expect everything from life.

#1,141

—*Si no heredamos una tradición espiritual que la interprete, la experiencia de la vida nada enseña.*  
—Unless we inherit a spiritual tradition to interpret it, life experience teaches us nothing.

**p. 201**

#1,142

—*La ciudad desaparece, mientras el mundo entero se urbaniza.*  
*La ciudad occidental fue persona.*  
*Hoy, la hipertrofia y el centralismo estatal la desintegran en mero hacinamiento inánime de viviendas.*  
—The city is disappearing, while the entire world is becoming urbanized.  
A city, in the West, was a person.  
Today, overexpansion and state centralism disintegrate it into a mere inanimate heap of housing.

#1,143

—*La irrupción de la historia no-europea en la tradición de Occidente es un episodio de la vida intelectual del XIX.*  
*Los partícipes de esta tradición no son herederos forzados de esa historia y sólo pueden heredarla respetando las condiciones intelectuales de su ingreso al patrimonio de Occidente.*  
*En otros términos, puede haber sinólogos en Occidente, verbigracia, pero no taoístas.*  
—The irruption of non-European history into the Western tradition is an episode in the intellectual life of the 19<sup>th</sup> century.  
The participants in the Western tradition are not necessary heirs of non-European history and can only inherit it by respecting the intellectual conditions of its entry into the patrimony of the West.  
In other words, there can be Sinologists in the West, for instance, but not Taoists.

#1,144

—*El ateísmo de una filosofía consiste menos en negar a Dios que en no hallarle puesto.*  
—A philosophy's atheism consists less in denying God than in not finding a place for Him.

#1,145

—*La sub-literatura es el conjunto de libros estimables que cada nueva generación lee con deleite, pero que nadie puede releer.*  
—Sub-literature is the group of worthy books that each new generation reads with pleasure, but which nobody can re-read.

**p. 202**

#1,146

- El órgano del placer es la inteligencia.*
- The organ of pleasure is the intelligence.

#1,147

- Todos conocemos, en todos los campos, sargentos desdeñosos de Alejandro.*
- We all know, in every field, sergeants who are disdainful of Alexander.

#1,148

- La ética que no mande renunciar es un crimen contra la dignidad a que debemos aspirar y contra la felicidad que podemos obtener.*
- An ethics that does not command us to renounce is a crime against the dignity to which we should aspire and against the happiness which we can obtain.

#1,149

- El tumulto en torno de una obra de arte no es hoy indicio de importancia estética, sino de aprovechamiento político.*
- The controversy surrounding a work of art today is not a measure of aesthetic importance but of political exploitation.

#1,150

- Los mediocres nos salvamos cuando somos tan mediocres que logramos verlo.*
- We mediocre men are saved when we are so mediocre that we succeed in seeing it.

#1,151

- La prosperidad material envilece menos que los requisitos intelectuales y morales para lograrla.*
- Material prosperity corrupts less than the intellectual and moral prerequisites for achieving it.

**p. 203**

#1,152

- Contra la humildad de las tareas que la vida le asigna, nadie protesta tan ruidosamente como el incapaz de desempeñar otras.*
- Against the lowliness of the tasks which life assigns him nobody protests as loudly as the man who is incapable of carrying out any others.

#1,153

- Podemos pedir misericordia.*
- ¿Pero con qué derecho reclamos justicia?*
- We can beg for mercy.
- But with what right do we demand justice?

#1,154

—*El pueblo, al cabo de unos años, olvidaría el nombre de los demagogos ilustres, si sus sucesores no obligaran al contribuyente a costearles ritos conmemoratorios.*

*La memoria popular sólo hospeda nombres de reyes.*

—The people, after a few years, would forget the names of illustrious demagogues, if their successors did not oblige the taxpayer to pay for memorial services for them.

The people's memory only welcomes as guests the names of kings.

#1,155

—*Las soluciones que el hombre encuentra resultan siempre menos interesantes que los problemas.*

*Las únicas soluciones interesantes son las que Dios se reserva.*

—The solutions man finds always end up being less interesting than the problems.

The only interesting solutions are those which God reserves to Himself.

#1,156

—*El escritor que no tenga baratijas intelectuales para la venta no puede quejarse de su poco éxito.*

—The writer who does not offer intellectual trifles for sale cannot complain of his limited success.

**p. 204**

#1,157

—*El talento del escritor no está en describir un personaje, un paisaje, una escena, sino en hacernos creer que lo hizo.*

—The writer's talent lies not in describing a person, a landscape, or a scene, but in making us believe he did that.

#1,158

—*Es más fácil perdonar ciertos odios, que compartir ciertas admiraciones.*

—It is easier to forgive certain hatreds than to share certain admirations.

#1,159

—*Entre el animal y el hombre no hay más barrera que una empalizada de tabús.*

—Between animal and man there is no barrier but a palisade of taboos.

#1,160

—*Aún sabiendo que todo perece, debemos construir en granito nuestras moradas de una noche.*

—Even when we know that everything perishes, we should still construct our temporary shelters with granite.

#1,161

—*El egoísmo del imbécil es la salvaguardia de sus prójimos.*

—The imbecile's egoism is his neighbors' safeguard.

#1,162

—*El egoísta posiblemente no sepa lo que le conviene, pero no actúa, por lo menos, como si supiera lo que conviene a los demás.*

—The egoist may not know what is suitable for himself, but he does not act, at least, as if he knew what is suitable for everyone else.

**p. 205**

#1,163

—*La franqueza de quien no se respeta a sí mismo se convierte en simple falta de vergüenza.*

—The frankness of someone who does not respect himself turns into simple shamelessness.

#1,164

—*El irrespeto mutuo convierte pronto la amistad o el amor entre almas plebeyas en mero contrato bilateral de grosería.*

—Mutual disrespect quickly turns friendship or love between plebeian souls into a mere bilateral contract for rudeness.

#1,165

—*El impacto de un texto es proporcional a la astucia de sus reticencias.*

—The impact a text makes is proportional to the cunning of its insinuations.

#1,166

—*Civilizada es la época que no reserva la inteligencia para las faenas profesionales.*

—An age is civilized if it does not reserve intelligence for professional work.

#1,167

—*Alma culta es aquella donde el estruendo de los vivos no ahoga la música de los muertos.*

—A cultured soul is one in which the din of the living does not drown out the music of the dead.

#1,168

—*Si se trata meramente de organizar un paraíso terrenal, los curas sobran.*

*El diablo basta.*

—If it is merely a matter of organizing an earthly paradise, curates are more than enough.  
The devil will do.

#1,169

—*Tal es la complejidad de los hechos históricos que toda teoría encuentra casos a qué aplicarse.*

—Such is the complexity of historical events that every theory finds cases to which it can be applied.

**p. 206**

#1,170

—*Las naciones tienen dos modalidades nobles de existencia: ascenso o decadencia, y una modalidad vulgar: prosperidad.*

—Nations have two noble modes of existence—ascent or decadence—and one vulgar mode—prosperity.

#1,171

—*Las revoluciones no son las locomotoras, sino los descarrilamientos de la historia.*

—Revolutions are not the locomotives but the derailments of history.

#1,172

—*Quien nos traiciona nunca nos perdona su traición.*

—He who betrays us never forgives us for his betrayal.

#1,173

—*Las promesas de la vida no defraudan sino a quien cree que aquí se cumplen.*

—The promises of life disappoint no one but the man who believes they are fulfilled here.

#1,174

—*Basta abrir nuestras ventanas a la noche, para que atice las cenizas calcinadas de nuestra alma el hálito de misteriosas primaveras.*

—It is sufficient to open our windows to the night, so that the breeze of mysterious springtimes will stir the calcified ashes of our soul.

#1,175

—*La lealtad es la música más noble de la tierra.*

—Loyalty is the noblest music on earth.

#1,176

—*Breves convulsiones bastan para abatir los edificios del espíritu, mientras que nuestra natural vileza ampara los éxitos técnicos.*

—Brief upheavals are enough to demolish the buildings of the spirit, while our natural corruption protects technological successes.

**p. 207**

#1,177

—*Toda sociedad no jerarquizada se parte en dos.*

—Every non-hierarchical society is divided into two parts.

#1,178

—*El individuo no es sino una de las múltiples individualidades de la historia.*

—The individual is nothing but one of the multiple individualities of history.

#1,179

—*Que las “civilizaciones sean mortales” es el mayor consuelo del que hoy vive.*  
—“Civilizations are mortal” is the greatest comfort for someone alive today.

#1,180

—*Razón, Progreso, Justicia, son las tres virtudes teologales del tonto.*  
—Reason, Progress, and Justice are the three theological virtues of the fool.

#1,181

—*Las tres edades del capitalismo: en la primera, el empresario trafica para construirse palacios; en la segunda, para reinvertir sus ganancias; en la tercera, para tributar.*  
—The three stages of capitalism: in the first, the businessman trades in order to construct palaces for himself; in the second, to reinvest his earnings; in the third, to pay taxes.

#1,182

—*Donde es posible decir lo que se quiere, nadie se da el trabajo de decir solamente lo que importa.*  
—Where it is possible to say whatever one wants, no one makes the effort to say only what matters.

#1,183

—*El historiador tiene tres temas: la individualidad de las personas, la individualidad de totalidades concretas, la individualidad del instante.*  
—The historian has three themes: the individuality of persons, the individuality of concrete totalities, the individuality of the instant.

**p. 208**

#1,184

—*Opiniones, costumbres, instituciones, ciudades, todo se volvió chabacano, desde que renunciamos a remendar lo viejo para comprar diariamente la novedad chillona.*  
—Opinions, customs, institutions, cities—everything has become vulgar, since we gave up repairing the old in order to buy every day some gaudy novelty.

#1,185

—*Ser moderno no es haber superado los problemas de ayer, es creer haberlos superado.*  
—To be modern is not to have overcome yesterday's problems; it is to believe one has overcome them.

#1,186

—*Si confiamos en Dios, ni nuestro propio triunfo debe espantarnos.*  
—If we trust in God, not even our own triumph should shock us.

#1,187

—*Lo que unos llaman religión apenas nos asombra más que lo que otros llaman ciencia.*  
—What some call religion barely astonishes us more than what others call science.

#1,188

- La sociedad moderna está aboliendo la prostitución mediante la promiscuidad.*  
—Modern society is abolishing prostitution by means of promiscuity.

#1,189

- El jurista, en las democracias, no es un experto en leyes, sino en funcionarios.*  
—The jurist, in democracies, is not an expert in laws but in government officials.

#1,190

- Los tejidos sociales se canceran, cuando los deberes de los unos se transforman en derechos de los otros.*  
—The tissues of society become cancerous when the duties of some are transformed into the rights of others.

#1,191

- La pelotera entre sectas democráticas las distrae temporalmente del desmantelamiento de la sociedad.*  
—A fight between democratic sects temporarily distracts them from the dismantling of society.

**p. 209**

#1,192

- O aprendemos de la tragedia griega a leer la historia humana, o no aprendemos nunca a leerla.*  
—Either we learn from Greek tragedy how to read human history, or we never learn how to read it.

#1,193

- Ningún paraíso surgirá en los confines del tiempo.*  
*Porque el bien y el mal no son hilos trenzados por la historia, sino fibras del hilo único que nos hiló el pecado.*  
—No paradise will arise within the bounds of time.  
Because good and evil are not threads braided by history, but fibers of the only thread which sin spun for us.

#1,194

- Llámase mentalidad moderna el proceso de exculpación de los pecados capitales.*  
—What is called the modern mentality is the process of exonerating the deadly sins.

#1,195

- Las simplezas en que el incrédulo acaba creyendo son su castigo.*  
—The simplistic ideas in which the unbeliever ends up believing are his punishment.

#1,196

- Tedio es el antónimo de soledad.*  
—Boredom is the antonym of solitude.

#1,197

—Presumimos explicar la historia, y fracasamos ante el misterio de quien mejor conocemos.  
—We presume we can explain history, and yet we fail before the mystery of the person we know best.

#1,198

—Sin enemigo en las fronteras el gobernante olvida ser cuerdo.  
—Without an enemy on the borders the ruler forgets to be prudent.

#1,199

—Aún la derecha de cualquier derecha me parece siempre demasiado a la izquierda.  
—Even the farthest right of any right always seems too far to the left for me.

**p. 210**

#1,200

—No hay opinión de bobo que no convenga oír, ni que convenga acatar.  
—There is no fool's opinion that is not worth hearing, but also none that is worth honoring.

#1,201

—Los tontos no se preocupan sino de las ortografías y olvidan la sintaxis.  
—Fools worry about nothing but spelling and forget syntax.

#1,202

—Con la aparición de relaciones “racionales” entre los individuos, se inicia el proceso de putrefacción de una sociedad.  
—With the appearance of “rational” relations among individuals begins the process of a society's decay.

#1,203

—Ser moderno es ver fríamente la muerte ajena y no pensar nunca en la propia.  
—To be modern is to view another's death without emotion and never to think of one's own.

#1,204

—Depender de Dios es el ser del ser.  
—To depend on God is the being's being.

**p. 211**

#1,205

—Escritor ilustre no es el que muchos leen, sino el que muchos creen haber leído.  
—An illustrious author is not one whom many people read, but one whom many people believe they have read.

#1,206

—*La irreemplazabilidad del individuo es la enseñanza del cristianismo y el postulado de la historiografía.*

—The irreplaceability of the individual is a teaching of Christianity and a postulate of historiography.

#1,207

—*Las revoluciones no les destruyen a las naciones sino el alma.*

—Revolutions destroy nothing of nations except their souls.

#1,208

—*Los conservadores actuales no son más que liberales maltratados por la democracia.*

—Today's conservatives are nothing more than liberals who have been ill-treated by democracy.

#1,209

—*El valor de una emoción es independiente tanto de la idea, seguramente mediocre, en que se expresa, como del objeto, probablemente trivial, que la suscita.*

—The value of an emotion is independent of the idea, surely mediocre, in which it is expressed, as well as of the object, probably trivial, which provokes it.

#1,210

—*La historia universal es el relato de las ocasiones perdidas.*

—Universal history is the story of lost opportunities.

#1,211

—*La civilización agoniza, cuando la agricultura renuncia a ser modo de vida para volverse industria.*

—Civilization is in agony when agriculture forsakes being a way of life in order to become an industry.

**p. 212**

#1,212

—*Los dioses son campesinos que no acompañan al hombre sino hasta las puertas de las grandes urbes.*

—The gods are peasants who accompany man only up to the gates of great cities.

#1,213

—*El incienso litúrgico es el oxígeno del alma.*

—Liturgical incense is the oxygen of the soul.

#1,214

—*El progreso es hijo del conocimiento de la naturaleza.*

—*La fe en el progreso es hija de la ignorancia de la historia.*

—Progress is the offspring of knowledge of nature.

Faith in progress is the offspring of ignorance of history.

#1,215

- Morir y desaparecer no son sinónimo para una nación.*  
—“To die” and “to disappear” are not synonyms when speaking of a nation.

#1,216

- Nada asegura al hombre que lo que inventa no lo mata.*  
—Nothing guarantees man that what he invents will not kill him.

#1,217

- El mundo moderno parece invencible.*  
*Como los saurios desaparecidos.*  
—The modern world appears invincible.  
Like the extinct dinosaurs.

#1,218

- Las auténticas transformaciones sociales no son obra de la frustración y la envidia, sino secuelas de epidemias de asco y de tedio.*  
—Authentic social transformations are not the work of frustration and envy, but the consequences of epidemics of disgust and boredom.

**p. 213**

#1,219

- Las ideologías se inventaron para que pueda opinar el que no piensa.*  
—Ideologies were invented so that men who do not think can give their opinions.

#1,220

- Innovar en materia litúrgica no es sacrilegio, sino estupidez.*  
*El hombre sólo venera rutinas inmemoriales.*  
—To innovate in liturgical matters is not sacrilege, but stupidity.  
Man only venerate immemorial routines.

#1,221

- El abuso eficaz de poder presupone el anonimato del opresor o el anonimato del oprimido.*  
*Los despotismos fracasan, cuando rostros inconfundibles se enfrentan.*  
—To be effective, the abuse of power presupposes the anonymity of the oppressor or the anonymity of the oppressed.  
Despotisms fail when unmistakable faces confront each other.

#1,222

- Sin analizar no comprendemos.*  
*Pero no presumamos haber comprendido, porque hemos analizado.*  
—If we do not analyze, we will not understand.  
But let us not presume that we have understood just because we have analyzed.

### #1,223

—*El porcentaje de electores que se abstienen de votar mide el grado de libertad concreta en una democracia.*

*Donde la libertad es ficticia, o donde está amenazada el porcentaje tiende a cero.*

—The percentage of eligible voters who abstain from voting measures the degree of concrete liberty in a democracy.

Where liberty is fictitious, or where it is threatened, the percentage tends toward zero.

### #1,224

—*Si no jerarquizamos, acabamos siendo injustos con todo.*

*Hasta con lo que fuimos, o con lo que somos.*

—If we do not have hierarchies, we are eventually unjust with everything.

Even with what we were, or what we are.

### **p. 214**

### #1,225

—*El mal promete lo que no puede cumplir.*

*El bien cumple lo que no sabe prometer.*

—Evil promises what it cannot deliver on.

Good delivers on what it does not know how to promise.

### #1,226

—*Las estupideces modernas son más irritantes que las antiguas, porque sus prosélitos pretenden justificarlas en nombre de la razón.*

—Modern stupidities are more irritating than ancient stupidities because their proselytes seek to justify them in the name of reason.

### #1,227

—*La gente nos permite más fácilmente desdeñar sus ocupaciones serias que sus diversiones.*

—People more easily allow us to despise their serious occupations than their diversions.

### #1,228

—*Un destino burocrático espera a los revolucionarios, como el mar a los ríos.*

—A bureaucratic destiny awaits revolutionaries, like the sea awaits rivers.

### #1,229

—*Hoy no hay por quien luchar.*

*Solamente contra quien.*

—Today there is no one for whom to fight.

Only against whom to fight.

### #1,230

—*Los medios actuales de comunicación le permiten al ciudadano moderno enterarse de todo sin entender nada.*

—The media today allow the modern citizen to find out about everything without understanding anything.

#1,231

—*Nada más bufo que aducir nombres de creyentes ilustres como certificado de existencia de Dios.*

—Nothing is more comical than to adduce names of famous believers like a certificate proving God's existence.

#1,232

—*La dicha del ser que amamos es el único bien terrestre que nos colma.*

—The happiness of the being we love is the only earthly good that satisfies us beyond measure.

**p. 215**

#1,233

—*Una voz ebria de dicha es dato que revela secretos sobre la substancia misma del mundo.*

—A voice drunk with happiness is a fact that reveals secrets about the very substance of the world.

#1,234

—*Creer se asemeja más a palpar que a oír.*

—Believing is more akin to groping than to hearing.

#1,235

—*El universo es un diccionario inútil para el que no aporta su propia sintaxis.*

—The universe is a useless dictionary for someone who does not carry his own grammar.

#1,236

—*La primavera es el sueño del eterno otoño del mundo.*

—Springtime is the dream of the eternal autumn of the world.

#1,237

—*La intransigencia en política suele ser una exigencia compensatoria de las flaquezas personales.*

—Intransigence in politics tends to be an affectation making up for personal weaknesses.

#1,238

—*Ni la elocuencia revolucionaria, ni las cartas de amor, pueden leerse por terceros sin hilaridad.*

—Neither a revolutionary's eloquence, nor love letters, can be read by third parties without laughing.

#1,239

—*El escritor sólo debe ser vocero de sí mismo.*

—The writer should be only his own spokesman.

#1,240

—*Donde oigamos, hoy, las palabras: orden, autoridad, tradición, alguien está mintiendo.*

—Where we hear today the words "order, authority, tradition," somebody is lying.

#1,241

—*La obra política es irrepetible, como la obra de arte, e igualmente capaz de la misma eternidad.*

—A work of politics is unrepeatable, like a work of art, and equally capable of the same eternity.

**p. 216**

#1,242

—*Los lectores del escritor ilustre se dividen en dos grupos: los que admiran sin leerlo y los que lo desdenan sin haberlo leído.*

—The readers of an illustrious author can be divided into two groups: those who admire him without reading him and those who disdain him without having read him.

#1,243

—*Toda revolución agrava los males en contra de los cuales estalla.*

—Every revolution exacerbates the evils against which it breaks out.

#1,244

—*No culpemos la técnica de las desgracias causadas por nuestra incapacidad de inventar una técnica de la técnica.*

—Let us not blame technology for the misfortunes caused by our incapacity to invent a technology of technology.

#1,245

—*El moderno se niega a sí mismo toda dimensión metafísica y se juzga mero objeto de ciencia. Pero chilla cuando lo extermenan como tal.*

—Modern man denies himself every metaphysical dimension and considers himself a mere object of science.

But he screams when they exterminate him as such.

#1,246

—*Dios nos preserve de la pureza, en todos los campos.*

*De la madre del terrorismo político, del sectarismo religioso, de la inclemencia ética, de la esterilidad estética, de la bobería filosófica.*

—May God preserve us from purity, in all fields.

From the mother of political terrorism, from religious sectarianism, from ethical severity, from aesthetic sterility, from philosophical stupidity.

#1,247

—*Estrictamente nuevo no hay en el mundo sino cada alma nueva.*

*La novedad de las cosas, por lo tanto, no es más que el tinte en que las baña el alma que atraviesan.*

—Strictly speaking, there is nothing new in the world except each new soul.

The newness of things, therefore, is nothing more than the dye in which they are soaked by the soul they come across.

**p. 217**

#1,248

—En las sociedades donde el cargo social, en lugar de adherir a la persona, constituye meramente un transitorio encargo, la envidia se desboca.

“La carrière ouverte aux talents” es el hipódromo de la envidia.

—In societies where the social position, instead of adhering to the person, constitutes merely a temporary commission, envy bursts out of the gate.

“La carrière ouverte aux talents” is the racetrack of envy.

#1,249

—Las almas modernas ni siquiera se corrompen, se oxidan.

—Modern souls do not even become corrupted; they become rusty.

#1,250

—Al reaccionario derrotado le queda siempre el recurso de divertirse con las simplezas del vencedor.

—The defeated reactionary always retains the option of entertaining himself with the victor's simplistic ideas.

#1,251

—El clérigo progresista, en tiempos revolucionarios, acaba de muerto, pero no de mártir.

—The progressive clergyman, in revolutionary periods, ends up dead, but not as a martyr.

#1,252

—La estupidez es el combustible de la revolución.

—Stupidity fuels revolutions.

#1,253

—El demócrata achaca sus errores a las circunstancias.

Nosotros agradecemos a la casualidad nuestros aciertos.

—The democrat attributes his errors to circumstances.

We thank chance for what we got right.

#1,254

—La comunicación entre los hombres se dificulta, al desaparecer los rangos.

Los individuos no se tienden la mano, al caminar en tropel, sino se tratan a codazos.

—Communication between men becomes difficult when ranks disappear.

Individuals do not extend their hands to each other when walking in a crowd, but rather elbow each other.

**p. 218**

#1,255

—Los demócratas se dividen entre los que creen la perversidad curable y los que niegan que existe.

—Democrats can be divided into those who believe wickedness is curable and those who deny it exists.

#1,256

- La literatura no perece porque nadie escriba, sino cuando todos escriben.*  
—Literature does not die because nobody writes, but when everybody writes.

#1,257

- Sólo sabemos portarnos con decencia frente al mundo cuando sabemos que nada se nos debe. Sin mueca dolorida de acreedor frustrado.*  
—We only know how to carry ourselves with decency in front of the world when we know that we are owed nothing.  
Without the pained grimace of a frustrated creditor.

#1,258

- Hay que aprender a ser parcial sin ser injusto.*  
—One must learn to be partial without being unjust.

#1,259

- Investiguemos dónde y cuándo nace una nueva mentalidad, pero resignémonos a ignorar por qué.*  
—Let us investigate where and when a new mentality is born, but let us resign ourselves to not knowing why.

#1,260

- Sensual es el objeto que revela su alma a los sentidos.*  
—A sensual object is one that reveals its soul to the senses.

#1,261

- El progresista envejecido tiene nostalgia de coqueta vieja.*  
—The aged progressive is nostalgic, like an old flirt.

#1,262

- Llamamos “origenes” los límites de nuestra ciencia.*  
—We call “origins” the limits of our science.

**p. 219**

#1,263

- El pensamiento reaccionario ha sido acusado de irracionalismo porque se niega a sacrificar los cánones de la razón a los prejuicios del día.*  
—Reactionary thought has been accused of irrationalism because it refuses to sacrifice the canons of reason to the prejudices of the day.

#1,264

- Los valores, como las almas para el cristiano, nacen en la historia pero son inmortales.*  
—Values, like souls for the Christian, are born in history but are immortal.

#1,265

—*El problema religioso se agrava cada día, porque los fieles no son teólogos y los teólogos no son fieles.*

—The religious problem grows worse each day because the faithful are not theologians and the theologians are not faithful.

#1,266

—*Al demócrata no le basta que respetemos lo que quiere hacer con su vida, exige además que respetemos lo que quiere hacer la nuestra.*

—For the democrat it is not enough that we respect what he wants to do with his life; he demands, in addition, that we respect what he wants to do with our life.

#1,267

—*En la literatura la risa muere pronto, pero la sonrisa es inmortal.*

—In literature laughter dies quickly, but the smile is immortal.

#1,268

—*La cultura vive de ser diversión y muere de ser profesión.*

—Culture lives from being a diversion and dies from being a profession.

#1,269

—*La actual alternativa democrática: burocracia opresora o plutocracia repugnante, tiende a abolirse.*

*Fundiéndose en un solo término: burocracia opulenta.*

*A la vez repugnante y opresora.*

—The two terms of the democratic alternative today—oppressive bureaucracy or repugnant plutocracy—are canceling each other out.

Combining into a single term: opulent bureaucracy.

At once repugnant and oppressive.

**p. 220**

#1,270

—*El moderno no admitirá jamás que la estupidez compartida por muchos no sea respetable sino meramente temible.*

—Modern man will never admit that a stupid idea shared by many is not respectable but merely dreadful.

#1,271

—*La virtud se ha vuelto menos rara que la buena educación.*

—Virtue has become less rare than good manners.

#1,272

—Mientras el hombre no despierte de su actual borrachera de soberbia, nada vale la pena intentar.

Sólo miradas que no desenfoca el orgullo logran esa visión lúcida del mundo que confirma nuestra predica.

—Until man rouses himself from his current orgy of pride, it is not worth the trouble attempting anything.

Only looks not thrown out of focus by pride attain that lucid vision of the world which confirms what we preach.

#1,273

—Cuando la sociedad se vacía íntegramente en el molde del estado, la persona se vaporiza.

—When society is cast entirely in the mold of the state, the person vaporizes.

#1,274

—La mediocridad de cualquier triunfo no merece que nos ensuciamos con las cualidades que exige.

—The mediocrity of any triumph does not deserve that we besmirch ourselves with the qualities it demands of us.

#1,275

—Sólo al contemplativo no se le muere el alma antes que el cuerpo.

—Only the soul of the contemplative does not die before the body.

#1,276

—El pueblo cree en el desinterés de sus benefactores profesionales hasta que le pasan la cuenta.

—The people believes in the disinterestedness of its professional benefactors until they pass the bill to the people.

**p. 221**

#1,277

—Patria, sin palabrería nacionalista, es sólo el espacio que un individuo contempla a la redonda al ascender una colina.

—The “fatherland,” without any nationalistic bombast, is only the area which an individual contemplates around him after having climbed a hill.

#1,278

—La sociedad moderna arrolla las libertades, como un regimiento de tanques una procesión de beatas.

—Modern society tramples liberties underfoot, like a column of tanks tramples a procession of pious women.

#1,279

—*¿Hacia dónde va el mundo?*

*Hacia la misma transitoriedad de donde viene.*

—Where is the world headed?

Toward the same transience from which it comes.

#1,280

—*No achaquemos al intelecto las catástrofes causadas por las codicias que nos ciegan.*

—Let us not attribute to the intellect the catastrophes caused by the covetousness that blinds us.

#1,281

—*Todo lo que interrumpe una tradición obliga a principiar de nuevo.*

*Y todo origen es sangriento.*

—Everything that interrupts a tradition obliges us to start over.

And every origin is bloody.

#1,282

—*El enjambre humano retorna sumisamente a la colmena colectiva, cuando la noche de una cultura se aproxima.*

—The human swarm returns submissively to the collective beehive when the night of a culture draws near.

#1,283

—*La escolástica pecó al pretender convertir al cristiano en un sabelotodo.*

*El cristiano es un escéptico que confía en Cristo.*

—Scholasticism sinned by seeking to turn the Christian into a know-it-all.

The Christian is a skeptic who trusts in Christ.

**p. 222**

#1,284

—*Mientras más complejas sean las funciones que el estado asume, la suerte del ciudadano depende de funcionarios crecientemente subalternos.*

—The more complex the functions which the state assumes, the more subordinate the bureaucrats on whom the citizen's fortune depends.

#1,285

—*El estado moderno es pedagogo que no licencia nunca a sus alumnos.*

—The modern state is a teacher who never grants his students a degree.

#1,286

—*Las ideas se asustan y emigran de donde se resuelve pensar en equipo.*

—Ideas become frightened and emigrate from where people decide to think in teams.

### #1,287

—*Las grandes tareas intelectuales no se cumplen por el que deliberadamente las emprende, sino por el que modestamente pretende resolver problemas personales.*

—Great intellectual tasks are not performed by one who deliberately undertakes them, but by one who modestly seeks to resolve personal problems.

### #1,288

—*Ningún cuento popular comenzó jamás así: érase una vez un presidente...*

—No folktale ever began this way: Once upon a time, there was a president...

### #1,289

—*El cristianismo degenera, al abolir sus viejos idiomas litúrgicos, en sectas extravagantes y toscas.*

*Roto el contacto con la antigüedad griega y latina, perdida su herencia medieval y patrística, cualquier bobalicón se convierte en su exégeta.*

—Christianity, when it abolishes its ancient liturgical languages, degenerates into strange, uncouth sects.

Once contact is broken with Greek and Latin antiquity, once its medieval and patristic inheritance is lost, any simpleton turns into its exegete.

### #1,290

—*Nada enternece más al burgués que el revolucionario de país ajeno.*

—Nothing softens up the bourgeois more than a revolutionary from a foreign country.

### **p. 223**

### #1,291

—*El que indaga las causas de una revolución nunca debe inferirlas de sus efectos.*

*Entre las causas de una revolución y sus efectos hay torbellinos de accidentes.*

—Whoever inquires into the causes of a revolution should never infer them from its effects.

Between the causes of a revolution and its effects there are whirlwinds of accidents.

### #1,292

—*El hombre inteligente llega pronto a conclusiones reaccionarias.*

*Hoy, sin embargo, el consenso universal de los tontos lo acobarda.*

*Cuando lo interrogan en público niega ser galileo.*

—The intelligent man quickly reaches reactionary conclusions.

Today, however, the universal consensus of fools turns him into a coward.

When they interrogate him in public, he denies being a Galilean.

### #1,293

—*Cuando los explotadores desaparecen, los explotados se dividen en explotadores y explotados.*

—When the exploiters disappear, the exploited split into exploiters and exploited.

### #1,294

—*Todos examinan con más cuidado el raciocinio que la evidencia que lo sustenta.*

—Everyone examines a ratiocination more carefully than the evidence sustaining it.

#1,295

—*Los raciocinios se enderezan con más garbo, se yerguen más altivos, caminan con más petulancia, mientras más se alejan de su origen.*

—Ratiocinations carry themselves with more airs, grow more haughty, walk with more insolence, the further they distance themselves from their origin.

#1,296

—*Cuando la noción de deber expulsa la de vocación, la sociedad se puebla de almas truncas.*

—When the notion of duty expels that of vocation, society becomes peopled with disfigured souls.

**p. 224**

#1,297

—*El reaccionario no anhela la vana restauración del pasado, sino la improbable ruptura del futuro con este sórdido presente.*

—The reactionary does not yearn for the futile restoration of the past, but for the improbable rupture of the future with this sordid present.

#1,298

—*La estupidez es la madre de las atrocidades revolucionarias.*

*La ferocidad es sólo la madrina.*

—Stupidity is the mother of revolutionary atrocities.

Savageness is only the godmother.

#1,299

—*La imaginación, si fuese creadora, sería simple fantasía.*

*La imaginación es percepción de lo que escapa a la percepción ordinaria.*

—Imagination, if it were creative, would be simply fantasy.

Imagination is perception of what escapes ordinary perception.

#1,300

—*La desconfianza en el futuro de la sociedad moderna, reservada hasta ayer al hombre inteligente, agobia hoy hasta al imbécil.*

—Modern society's lack of confidence in the future, reserved until yesterday to the intelligent man, today weighs down even on the imbecile.

#1,301

—*Todo, en el individuo, proviene del cruce del espacio con el tiempo.*

*Menos el individuo mismo.*

—Everything, in the individual, comes forth from the intersection of space and time.

Except the individual himself.

#1,302

—*El individuo no es una encrucijada de caminos, sino el misterioso calvario allí erigido.*

—The individual is not a crossroads, but the mysterious calvary erected there.

**p. 225**

#1,303

—*El izquierdista, como el polemista de antaño, cree refutar una opinión acusando de inmoralidad al opinante.*

—The leftist, like the polemicist of yesteryear, believes he refutes an opinion by accusing the holder of that opinion of immorality.

#1,304

—*Los que manejan un vocabulario sociológico se figuran haber entendido porque han clasificado.*

—Those who wield a sociological vocabulary imagine they have understood because they have classified.

#1,305

—*Nuestros contemporáneos denigran el pasado para no suicidarse de vergüenza y de nostalgia.*

—Our contemporaries denigrate the past so that they do not commit suicide out of shame and nostalgia.

#1,306

—*Los museos son el invento de una humanidad que no tiene puesto para las obras de arte, ni en su casa, ni en su vida.*

—Museums are the invention of a mankind that has no place for works of art, either in its home, or in its life.

#1,307

—*La unanimidad, en una sociedad sin clases, no resulta de la ausencia de clases, sino de la presencia de la policía.*

—Unanimity, in a classless society, results not from the absence of classes, but from the presence of the police.

#1,308

—*Cada tabú suprimido hace retroceder la existencia humana hacia la insipidez del instinto.*

—Each suppressed taboo makes human existence recede toward the dullness of instinct.

#1,309

—*Los problemas sociales no son solubles.*

*Pero podemos minorarlos evitando que el empeño de aliviar uno solo los agrave todos.*

—Social problems cannot be solved.

But we can ameliorate them by preventing our determination to alleviate just one from aggravating them all.

**p. 226**

#1,310

—*El solitario es el delegado de la humanidad a lo importante.*

—The recluse is humanity's delegate to what is important [in life].

#1,311

—*Las derrotas nunca son definitivas cuando se aceptan de buen humor.*  
—Defeats are never final when they are accepted with good humor.

#1,312

—*Las sociedades moribundas acumulan leyes como los moribundos remedios.*  
—Dying societies accumulate laws like dying men accumulate remedies.

#1,313

—*La posteridad no es el conjunto de las generaciones futuras.*  
*Es un pequeño grupo de hombres de gusto, bien educados, eruditos, en cada generación.*  
—Posterity is not the whole of future generations.  
It is a small group of men with taste, a proper upbringing, and erudition, in each generation.

#1,314

—*Podemos pintar la decadencia de una sociedad, pero es imposible definirla.*  
*Como la creciente demencia de una mirada.*  
—We can paint the decadence of a society, but it is impossible to define it.  
Like the increasing dementia of a look.

#1,315

—*Dios inventó las herramientas, el diablo las máquinas.*  
—God invented tools, the devil machines.

**p. 227**

#1,316

—*Creemos en muchas cosas en que no creemos creer.*  
—We believe in many things in which we do not believe we believe.

#1,317

—*Las solas leyes biológicas no tienen dedos suficientes sutiles para modelar la belleza de un rostro.*  
—The laws of biology alone do not have fingers delicate enough to fashion the beauty of a face.

#1,318

—*El derecho al mando fue el tema central de la política, ayer.*  
*Las técnicas de captación del mando son, hoy, el tema central de la política.*  
—The right to command was the central subject of politics, yesterday.  
The techniques of seizing command are, today, the central subject of politics.

#1,319

—*Los abanderados de la libertad festejados por el XIX resultaron la vanguardia del despotismo industrial.*  
—The standard-bearers of liberty celebrated by the 19<sup>th</sup> century ended up as the vanguard of industrial despotism.

### #1,320

- El burgués de ayer se perdonaba todo, si su conducta sexual era estricta.  
El de hoy se perdona todo, si es promiscua.*  
—Yesterday's bourgeois forgave himself everything, if his sexual conduct was strict.  
Today's forgives himself everything, if it is promiscuous.

### #1,321

- El arte es el supremo placer sensual.*  
—Art is the supreme sensual pleasure.

### #1,322

- El sufragio universal no reconoce finalmente al individuo sino el “derecho” de ser alternativamente opresor u oprimido.*  
—Universal suffrage in the end does not recognize any of the individual's rights except the “right” to be alternately oppressor or oppressed.

## p. 228

### #1,323

- Los desatinos políticos se reiteran, porque son expresión de la naturaleza humana.  
Los aciertos no se repiten, porque son dádiva de la historia.*  
—Political blunders repeat themselves, because they are the expression of human nature.  
Successes do not repeat themselves, because they are the gift of history.

### #1,324

- Los problemas graves no asustan nunca al tonto.  
Los que se inquietan, por ejemplo, ante el deterioro cualitativo de una sociedad, lo hacen reír.*  
—Grave problems never frighten the fool.  
Those men who are disquieted, for example, by the qualitative deterioration of a society, make him laugh.

### #1,325

- Los reaccionarios se reclutan entre los espectadores de primera fila de una revolución.*  
—Reactionaries are recruited from among the front-row spectators of a revolution.

### #1,326

- La tragedia intelectual del gobernante democrático es la obligación de realizar el programa que pregón para que lo eligieran.*  
—The intellectual tragedy of the democratic ruler is the obligation to enact the program he publicly proclaimed so that he would be elected.

### #1,327

- El raciocinio cardinal del progresista es bellísimo: lo mejor siempre triunfa, porque se llama mejor lo que triunfa.*  
—The progressive's cardinal syllogism is simply beautiful: the best always triumphs, because what triumphs is called the best.

#1,328

—*El hombre moderno trata al universo como un demente a un idiota.*

—Modern man treats the universe like a lunatic treats an idiot.

#1,329

—*Cada día le exigimos más a la sociedad para poder exigirnos menos.*

—Each day we demand more from society so that we can demand less from ourselves.

**p. 229**

#1,330

—*La pléthora de leyes es indicio de que nadie sabe ya mandar con inteligencia.*

*O de que nadie sabe ya obedecer con libertad.*

—The plethora of laws is a sign that nobody knows anymore how to command intelligently.

Or that nobody knows anymore how to obey freely.

#1,331

—*Como consecuencia de los adelantos técnicos, los viejos anunciantes de catástrofes les están cediendo el puesto a los testigos de las catástrofes anunciadas.*

—As a consequence of technological advances, the old prophets of catastrophes are giving way to the witnesses of catastrophes that were already predicted.

#1,332

—*Las civilizaciones difieren radicalmente entre sí.*

*De civilización a civilización, sin embargo, los pocos civilizados se reconocen mutuamente con discreta sonrisa.*

—Civilizations differ radically among themselves.

From civilization to civilization, however, the few civilized men acknowledge each other with a discreet smile.

#1,333

—*Sociólogos, psicólogos, psiquiatras, son expertos en generalidades.*

*Ante los pitones taurinos del caso concreto, todos parecen toreros anglo-sajones.*

—Sociologists, psychologists, psychiatrists, are experts in generalities.

When confronted by the bull's horns of a concrete case, they all look like Anglo-Saxon bullfighters.

#1,334

—*La razón no es substituto de la fe, así como el color no es substituto del sonido.*

—Reason is no substitute for faith, just as color is no substitute for sound.

#1,335

—*El individuo que se miente a sí mismo, así como la sociedad que no se miente, se pudren pronto y perecen.*

—The individual who lies to himself, just like the society that does not lie to itself, soon rots and dies.

#1,336

—*La honradez intelectual es virtud que cada generación sucesiva presume practicar por vez primera.*

—Intellectual honesty is a virtue which every successive generation presumes it is practicing for the first time.

**p. 230**

#1,337

—*La evolución rápida de una sociedad tritura sus costumbres.*

—*E impone al individuo, en lugar de la educación silenciosa de los usos, las riendas y el látigo de las leyes.*

—The rapid evolution of a society destroys its customs.

And imposes on the individual, in place of the silent education of traditions, the reins and the whip of laws.

#1,338

—*Nuestra tolerancia crece con nuestro desdén.*

—Our tolerance grows with our disdain.

#1,339

—*La imaginación es la capacidad de percibir, mediante los sentidos, los atributos del objeto que los sentidos no perciben.*

—Imagination is the capacity to perceive, through the senses, the attributes of the object which the senses do not perceive.

#1,340

—*Los sueños vulgares aquí se cumplen.*

—*Pero aquí no anidan los que el adolescente sueña bajo el follaje opresor del verano.*

—Vulgar dreams are fulfilled here.

But those which the adolescent dreams under the oppressive foliage of summer do not build their nests here.

#1,341

—*Respetemos los dos polos del hombre: individuo concreto, espíritu humano.*

—*Pero no su zona media de animal opinante.*

—Let us respect the two poles of man: concrete individual, human spirit.

But not the middle zone of an animal with opinions.

#1,342

—*Para hablar de lo eterno, basta hablar con talento de las cosas del día.*

—To speak of the eternal, it is sufficient to speak with talent of the things of the day.

#1,343

—*La nueva izquierda congrega a los que confiesan la ineeficacia del remedio sin dejar de creer en la receta.*

—The new left gathers together those who acknowledge the ineffectiveness of the cure without ceasing to believe in the prescription.

**p. 231**

#1,344

—*Las decadencias no derivan de un exceso de civilización, sino del intento de aprovechar la civilización para eludir las prohibiciones en las cuales consiste.*

—Decadence does not derive from an excess of civilization, but from the attempt to take advantage of civilization in order to elude the prohibitions of which it consists.

#1,345

—*El moderno acepta cualquier yugo, siempre que sea impersonal la mano que lo impone.*

—Modern man accepts any yoke, as long as the hand imposing it is impersonal.

#1,346

—*Al intelectual indignado por el “emburguesamiento del proletariado,” nunca se le ocurre renunciar a aquellas cosas cuyo disfrute por el proletariado le horripila como prueba de emburguesamiento.*

—It never occurs to the intellectual indignant at the “embourgeoisement of the proletariat” to renounce those things whose enjoyment by the proletariat horrifies him as proof of embourgeoisement.

#1,347

—*Nunca es demasiado tarde para nada verdaderamente importante.*

—It is never too late for anything truly important.

#1,348

—*No hay verdad que no sea lícito estrangular si ha de herir a quien amamos.*

—There is no truth which it is not licit to strangle if it would harm someone we love.

#1,349

—*Mientras las diversiones sean suficientemente vulgares nadie protesta.*

—As long as the entertainment is sufficiently vulgar, nobody protests.

#1,350

—*No nos quejemos del suelo en que nacimos, sino de la planta que somos.*

—Let us not complain of the soil in which we were born, but rather of the plant we are.

**p. 232**

#1,351

—*El orden es engaño.*

*Pero el desorden no es solución.*

—Order is a deception.

But disorder is not a solution.

#1,352

—*Si los hombres nacieran iguales, inventarían la desigualdad para matar el tedio.*

—If men were born equal, they would invent inequality to kill boredom.

#1,353

—*La gloria, para el artista auténtico, no es un ruido de alabanzas, sino el silencio terrible del instante en que creyó acertar.*

—Glory, for the authentic artist, is not the sound of praise, but the terrible silence of the instant when he believed he hit his mark.

#1,354

—*La imaginación se mustia en una sociedad cuyas ciudades carecen de jardines cercados por altos muros.*

—Imagination withers away in a society whose cities lack gardens enclosed by high walls.

#1,355

—*Aceptando de buen humor nuestra mediocridad, el desinterés con que gozamos de la inteligencia ajena nos vuelve casi inteligentes.*

—When we accept our mediocrity with good humor, the disinterestedness with which we take joy in another's intelligence almost makes us intelligent.

#1,356

—*Las lenguas se corrompían ayer por obra y gracia de campesinos ignorantes.*

*Hoy se corrompen por pedantería e incuria del especialista inculto.*

—Languages were corrupted yesterday thanks to ignorant peasants.

Today they are corrupted by the pedantry and carelessness of the uncultivated specialist.

#1,357

—*La filosofía no tiene la función de transformar un mundo que se transforma solo.*

*Sino la de juzgar ese mundo transformado.*

—Philosophy does not have the task of transforming a world that is transformed all by itself.

But of judging that transformed world.

**p. 233**

#1,358

—*En la estepa rasa el individuo no halla abrigo contra la inclemencia de la naturaleza, ni en la sociedad igualitaria contra la inclemencia del hombre.*

—On the wide-open steppe the individual finds no protection against the inclemency of nature, nor in egalitarian society against the inclemency of man.

### #1,359

—*Que los evangelios sean reflejo de la Iglesia primitiva es tesis aceptable para el católico. Pero letal para el protestantismo.*

—That the gospels are a reflection of the primitive Church is a thesis a Catholic can accept. But lethal for Protestantism.

### #1,360

—*Mientras que el protestante depende de un texto, los católicos somos el proceso donde el texto nació.*

—Whereas the Protestant depends on a text, we Catholics are the process where the text was born.

### #1,361

—*Cristo al morir no dejó documentos, sino discípulos.*

—When he died, Christ did not leave behind documents, but disciples.

### #1,362

—*Comprender es hallar confirmación de algo previamente adivinado.*

—To understand is to find confirmation of something previously divined.

### #1,363

—*Una brusca expansión demográfica rejuvenece la sociedad y recrudece sus boberías.*

—An abrupt demographic expansion rejuvenates society and makes its stupidities rerudescence.

### #1,364

—*Noble no es el alma que nada hiere, sino la que pronto sana.*

—A soul is noble not when nothing injures it, but when it heals quickly.

### #1,365

—*La cultura presume que moriremos educándonos, a cualquier edad que expiremos.*

—Culture presumes that we will die educating ourselves, at whatever age we pass away.

### **p. 234**

#### #1,366

—*El hombre tiene tanta alma cuanta cree tener.*

*Cuando esa creencia muere, el hombre se vuelve objeto.*

—Man has as much of a soul as he believes he has.

When that belief dies, man becomes an object.

### #1,367

—*Por haber creído vivas las figuras de cera fabricadas por la psicología, el hombre ha ido perdiendo el conocimiento del hombre.*

—By believing that the wax figures fabricated by psychology are alive, man has been gradually losing his knowledge of man.

#1,368

—*A la felicidad de quienes más queremos nos es dado contribuir, tan sólo, con una ternura silenciosa y una compasión impotente.*

—To the happiness of those we love most we are allowed to contribute only a silent tenderness and an impotent compassion.

#1,369

—*La sociedad moderna sólo respeta la ciencia como proveedora inagotable de sus codicias.*

—Modern society only respects science as an inexhaustible provider of what it covets.

#1,370

—*Fomentar artificialmente las codicias, para enriquecerse satisfaciéndolas, es el inexcusable delito del capitalismo.*

—Artificially fomenting greed, in order to become rich by satisfying it, is the unforgiveable sin of capitalism.

#1,371

—*El hombre se cree perdido entre los hechos, cuando sólo está enredado en sus propias definiciones.*

—Man believes he is lost among facts, when he is only caught in the web of his own definitions.

#1,372

—*Llámase comunista al que lucha para que el estado le asegure una existencia burguesa.*

—A man is called a Communist if he fights for the state to assure him a bourgeois life.

**p. 235**

#1,373

—*Nuestros proyectos deben ser modestos, nuestras esperanzas desmesuradas.*

—Our plans should be modest, our hopes excessive.

#1,374

—*El político no despacha con seriedad sino lo trivial.*

—The politician attends to nothing with seriousness except to something trivial.

#1,375

—*La libertad legal de expresión ha crecido paralelamente a las servidumbres sociológicas del pensamiento.*

—Legal freedom of expression has grown alongside the sociological enslavement of thought.

#1,376

—*La ciencia política es el arte de dosificar la cantidad de libertad que el hombre soporta y la cantidad de servidumbre que necesita.*

—Political science is the art of quantifying the amount of freedom man can handle and the amount of servitude he needs.

#1,377

- Con sexo y violencia no se reemplaza la trascendencia exiliada.*  
*Ni el diablo le queda al que pierde a Dios.*
- Sex and violence do not replace transcendence after it has been banished.  
Not even the devil remains for the man who loses God.

#1,378

- No hay “ideal” soportable más de unos días.*
- There is no “ideal” tolerable for more than a few days.

#1,379

- El dolor labra, pero sólo el conflicto ético educa.*
- Pain leaves a deep impression, but only the ethical conflict educates.

#1,380

- El que enseña acaba creyendo que sabe.*
- He who teaches end up believing that he knows.

p. 236

#1,381

- Tonto es el que tiene opiniones sobre los tópicos del día.*
- A fool is someone who has opinions about the clichés of the day.

#1,382

- Quien perdona todo, porque comprende todo, simplemente no ha entendido nada.*
- Someone who pardons everything, because he understands everything, simply has not understood anything.

#1,383

- Las revoluciones se columpian entre el puritanismo y la crápula, sin rozar el suelo civilizado.*
- Revolutions swing back and forth between puritanism and debauchery, without touching civilized ground.

#1,384

- Cuando el objeto pierde su plenitud sensual para convertirse en instrumento o en signo, la realidad se desvanece y Dios se esfuma.*
- When the object loses its sensual fullness and becomes an instrument or a sign, reality evaporates and God vanishes.

#1,385

- Obra de arte, hoy, es cualquier cosa que se venda caro.*
- A work of art, today, is anything that sells for a high price.

### #1,386

—*La historia moderna es el diálogo entre dos hombres: uno que cree en Dios, otro que se cree dios.*

—Modern history is the dialogue between two men: one who believes in God, another who believes he is a god.

### #1,387

—*Los hombres se reparten entre los que se complican la vida para ganarse el alma y los que se gastan el alma para facilitarse la vida.*

—Men can be divided into those who make their life complicated to gain their soul and those who waste their soul to make their life easier.

### #1,388

—*Tan sólo para Dios somos irreemplazables.*

—Only for God are we irreplaceable.

### **p. 237**

### #1,389

—*Cuando los escritores de un siglo no pueden escribir sino cosas aburridas, los lectores cambiamos de siglo.*

—When one century's writers can write nothing but boring things, we readers change century.

### #1,390

—*La importancia profana de la religión está menos en su influencia sobre nuestra conducta que en la noble sonoridad con que enriquece el alma.*

—The secular importance of religion lies less in its influence on our conduct than on the noble sonority with which it enriches the soul.

### #1,391

—*Hay palabras para engañar a los demás, como “racional.”*

*Y otras, como “dialéctica,” para engañarse a sí mismo.*

—There are words for deceiving others, like “rational.”

And others, like “dialectic,” for deceiving oneself.

### #1,392

—*El envilecimiento es el precio actual de la fraternidad.*

—Degradation is the current price of brotherhood.

### #1,393

—*El mundo moderno no será castigado.*

*Es el castigo.*

—The modern world will not be punished.

It is the punishment.

#1,394

—*Los léxicos especializados permiten hablar con precisión en las ciencias naturales y disfrazar trivialidades en las ciencias humanas.*

—Specialized vocabularies allow one to speak with precision in the natural sciences and to disguise trivialities in the humanities.

#1,395

—*Llamamos belleza de un idioma la destreza con que algunos lo escriben.*

—We call the beauty of a language the skill with which some write it.

#1,396

—*No es de inanición de lo que el espíritu a veces muere, sino del hartazgo de trivialidades.*

—It is not from starvation that the spirit sometimes dies, but from satiety of trivialities.

**p. 238**

#1,397

—*El alma no está en el cuerpo, sino el cuerpo en ella.*

*Pero es en el cuerpo donde la palpamos.*

*El absoluto no está en la historia, sino la historia en él.*

*Pero es en la historia donde lo descubrimos.*

—The soul is not in the body, but rather the body is in the soul.

But it is in the body where we feel the soul.

The absolute is not in history, but rather history is in the absolute.

But it is in history where we discover the absolute.

#1,398

—*Después de varias temporadas de urbanismo, alternadas con varios entreactos de guerra, el contexto rural y urbano de la era culta no sobrevivirá sino en atlas lingüísticos y en diccionarios etimológicos.*

—After several periods of urbanism, as well as several interludes of war, the rural and urban context of the cultivated era will not survive except in linguistic atlases and etymological dictionaries.

#1,399

—*Hoy se llama “tener sentido común” no protestar contra lo abyecto.*

—Today it is called “having common sense” not to protest against the abject.

#1,400

—*Ser marxista parece consistir en eximir de la interpretación marxista las sociedades comunistas.*

—To be a Marxist appears to consist in exempting Communist societies from the Marxist interpretation.

#1,401

—*¿Aprenderá el revolucionario algún día que las revoluciones podan en lugar de extirpar?*

—Will the revolutionary learn some day that revolutions prune rather than uproot?

#1,402

- Todo se puede sacrificar a la miseria del pueblo.*  
Nada se debe sacrificar a su codicia.  
—Everything can be sacrificed to the misery of the people.  
Nothing should be sacrificed to its greed.

#1,403

- La pedagogía moderna ni cultiva ni educa, meramente transmite opiniones.*  
—Modern pedagogy neither cultivates nor educates; it merely transmits opinions.

**p. 239**

#1,404

- Nadie, ni nada, finalmente perdona.*  
*Salvo Cristo.*  
—Nobody, nothing, in the end forgives.  
Except Christ.

#1,405

- El hombre no se halla arrojado tan sólo entre objetos.*  
*También está inmerso entre experiencias religiosas.*  
—Man does not find himself thrown only among objects.  
He is also immersed in religious experiences.

#1,406

- El que carece de vocabulario para analizar sus ideas las bautiza intuiciones.*  
—Someone who lacks vocabulary to analyze his ideas christens them intuitions.

#1,407

- Aprendamos a acompañar en sus errores a los que amamos, sin convertirnos en sus cómplices.*  
—Let us learn to accompany those we love in their errors, without becoming their accomplices.

#1,408

- Para castigar una idea los dioses la condenan a entusiasmar al tonto.*  
—To punish an idea, the gods condemn it to inspiring enthusiasm in the fool.

#1,409

- No invocamos a Dios como reos, sino como tierras sedientas.*  
—We do not invoke God as defendants, but as parched lands.

#1,410

- Los mejoramientos sociales no proceden de fuertes sacudidas, sino de leves empujoncitos.*  
—Social improvements do not come from powerful shake-ups, but from light nudges.

#1,411

—*Nada es posible esperar ya cuando el Estado es el único recurso del alma contra su propio caos.*

—It is not possible to hope for anything now that the State is the soul's only recourse against its own chaos.

**p. 240**

#1,412

—*La creciente libertad de costumbres en la sociedad moderna no ha suprimido los conflictos domésticos.*

*Tan sólo les ha quitado dignidad.*

—The increasing freedom of customs in modern society has not suppressed domestic conflicts.  
It has only taken away their dignity.

#1,413

—*El pueblo adopta hasta opiniones finas si se las predicen con argumentos burdos.*

—The people will adopt even refined opinions if those opinions are preached with crude arguments.

#1,414

—*Sin cierta puerilidad religiosa, cierta profundidad intelectual es inalcanzable.*

—Without a certain religious childishness, a certain intellectual profundity is unattainable.

#1,415

—*Donde los gestos carecen de estilo la ética misma se envilece.*

—Where gestures lack style, ethics itself becomes debased.

#1,416

—*En la nueva izquierda militan hoy los reaccionarios desorientados y desvalidos.*

—Those who are active in the new left today are disoriented and helpless reactionaries.

#1,417

—*Los tontos se indignan tan sólo contra las consecuencias.*

—Fools become indignant only with consequences.

#1,418

—*La parte superior de la ética no trata del comportamiento moral, sino de la calidad del alma.*

—The higher part of ethics does not deal with moral behavior, but with the quality of the soul.

#1,419

—*Las grandes convulsiones democráticas lesionan sin remedio el alma de un pueblo.*

—Great democratic upheavals do incurable harm to the soul of a people.

**p. 241**

#1,420

—*Varias civilizaciones fueron saqueadas porque la libertad le abrió impensadamente la puerta al enemigo.*

—Several civilizations were plundered because freedom inadvertently opened the gate to the enemy.

#1,421

—*El igualitario considera que la cortesía es confesión de inferioridad.*

*Entre igualitarios la grosería marca el rango.*

—The egalitarian considers courtesy a confession of inferiority.

Among egalitarians rudeness marks rank.

#1,422

—*Todos debemos resignarnos a no bastar primero y a sobrar después.*

—We should all resign ourselves to not being enough at first and to being more than enough later.

#1,423

—*El optimismo moderno es un producto comercial para lubricar el funcionamiento de la industria.*

—Modern optimism is a commercial product designed to oil the wheels of industry.

#1,424

—*El estado es totalitario por esencia.*

*El despotismo total es la forma hacia la cual espontáneamente tiende.*

—The state is totalitarian by its essence.

Total despotism is the form towards which it spontaneously tends.

#1,425

—*Totalitarismo es la fusión siniestra de religión y estado.*

—Totalitarianism is the sinister fusion of religion and the state.

#1,426

—*El sacrificio de la profundidad es el precio que exige la eficacia.*

—The sacrifice of profundity is the price demanded by efficiency.

#1,427

—*La cortesía no es incompatible con nada.*

—Courtesy is not incompatible with anything.

**p. 242**

#1,428

—*La grosería no es prueba de autenticidad, sino de mala educación.*

—Rudeness is not a proof of authenticity, but of bad manners.

### #1,429

—*Cada nueva generación critica la anterior, para cometer, en circunstancias análogas, el error inverso.*

—Each new generation criticizes the previous one, only to commit, in analogous circumstances, the opposite mistake.

### #1,430

—*El fervor con que el marxista invoca la sociedad futura sería conmovedor si los ritos invocatorios fuesen menos sangrientos.*

—The fervor with which the Marxist invokes the future society would be moving if the rites of invocation were less bloody.

### #1,431

—*Nada más común que transformar en “problema ético” el deber que nos incomoda.*

—Nothing is more common than to transform a duty that inconveniences us into an “ethical dilemma.”

### #1,432

—*Ya no existen ancianos sino jóvenes decrepitos.*

—There are no more old people, only decrepit youths.

### #1,433

—*Confundir lo popular con lo democrático es ardid táctico del demócrata.*

—Confusing the popular with the democratic is the democrat’s tactical ruse.

### #1,434

—*El joven, normalmente, acaba pareciéndose al adulto que más desprecia.*

—A youth, normally, ends up resembling the adult he most despises.

## **p. 243**

### #1,435

—*Nada más imperdonable que enjaularnos voluntariamente en convicciones ajenas, cuando deberíamos intentar romper hasta los barrotes del calabozo de nuestra inteligencia.*

—Nothing is more unforgivable than imprisoning ourselves voluntarily in another’s convictions, when we should be trying to break through even the bars in the dungeon of our own intelligence.

### #1,436

—*Nada merece más respeto que el pueblo infeliz que suplica, ni menos que las absurdas drogas que reclama para curar su infelicidad.*

—Nothing deserves more respect than the unfortunate people that has to beg, but nothing deserves less respect than the absurd drugs for which it clamors to remedy its misfortune.

### #1,437

—*El cinismo no es indicio de agudeza sino de impotencia.*

—Cynicism is not a measure of astuteness but of impotence.

#1,438

—*El problema no es la represión sexual, ni la liberación sexual, sino el sexo.*

—The problem is not sexual repression, nor sexual liberation, but sex.

#1,439

—*La revolución es progresista y busca el robustecimiento del estado; la rebelión es reaccionaria y busca su desvanecimiento.*

—*El revolucionario es un funcionario en potencia; el rebelde es un reaccionario en acto.*

—Revolution is progressivist and seeks the strengthening of the state; rebellion is reactionary and seeks its disappearance.

The revolutionary is a potential government official; the rebel is a reactionary in action.

#1,440

—*Los tribunales democráticos no hacen temblar al culpable, sino al acusado.*

—Democratic tribunals do not make the guilty tremble, but rather the accused.

**p. 244**

#1,441

—*La envidia no es vicio de pobre, sino de rico.*

*De menos rico ante más rico.*

—Envy is not a poor man's vice, but a rich man's.

Of a less rich man before a richer man.

#1,442

—*Aún el enemigo de la técnica denuncia sus paladinos, pero triviales, atropellos más que sus invisibles, pero desastrosas, destrucciones.*

(*Como si la trashumancia febril del hombre actual, verbigracia, fuese inquietante a causa de los accidentes de tránsito.*)

—Even the enemy of technology denounces its public, but trivial, outrages more than its invisible, but disastrous, destructions.

(As if contemporary man's feverish migration, for instance, were disturbing because of traffic accidents.)

#1,443

—*El erotismo es el recurso rabioso de las almas y de los tiempos que agonizan.*

—Eroticism is the rabid recourse of souls and times that are in agony.

#1,444

—*Las revoluciones espantan, pero las campañas electorales asquean.*

—Revolutions are frightening, but election campaigns are disgusting.

#1,445

—*El nivel cultural de un pueblo inteligente baja a medida que su nivel de vida sube.*

—The cultural standard of an intelligent people sinks as its standard of living rises.

**p. 245**

#1,446

—*El el solo Evangelio no podemos albergarnos, como no podemos tampoco refugiarnos en la semilla del roble, sino junto al tronco torcido y bajo el desorden de las ramas.*

—We cannot find shelter in the Gospel alone, as we also cannot take refuge in the seed of the oak tree, but rather next to the twisted trunk and under the disorder of the branches.

#1,447

—*El hombre actual oscila entre la estéril rigidez de la ley y el vulgar desorden del instinto.*

*Ignora la disciplina, la cortesía, el buen gusto.*

—Man today oscillates between the sterile rigidity of the law and the vulgar disorder of instinct. He knows nothing of discipline, courtesy, good taste.

#1,448

—*¿Proponer soluciones?*

*¡Como si el mundo no estuviese ahogándose en soluciones!*

—Propose solutions?

As if the world were not drowning in solutions!

#1,449

—*La “espiritualidad oriental” moderna, como el arte oriental de los últimos siglos, es artículo de bazar.*

—Modern “Eastern spirituality,” like the Eastern art of the last centuries, is merchandise from a bazaar.

#1,450

—*La imbecilidad cambia de tema en cada época para que no la reconozcan.*

—Imbecility changes the subject in each age so that it is not recognized.

#1,451

—*Las jerarquías son celestes.*

*En el infierno todos son iguales.*

—Hierarchies are heavenly.

In Hell all are equal.

**p. 246**

#1,452

—*Las noticias periodísticas son el substituto moderno de la experiencia.*

—Newspaper reports are the modern substitute for experience.

#1,453

—*Es en la espontaneidad de lo que siento donde busco la coherencia de lo que pienso.*

—It is in the spontaneity of what I feel where I search for the coherence of what I think.

#1,454

—*No me resigno a que el hombre colabore imbécilmente con la muerte, talando, demoliendo, reformando, aboliendo.*

—I do not resign myself to the fact of man's idiotic collaboration with death, by ravaging, demolishing, reforming, abolishing.

#1,455

—*Los cristianos progresistas buscan afanosamente en los manuales de sociología con qué llenar lagunas del Evangelio.*

—Progressive Christians painstakingly search through sociology manuals for material with which to fill lacunae in the Gospel.

#1,456

—*El mal no es más interesante que el bien, sino más fácil de relatar.*

—Evil is not more interesting than good, but easier to relate.

#1,457

—*En política debemos desconfiar aún del optimismo inteligente y confiar en los temores del imbécil.*

—In politics we should distrust even intelligent optimism and trust the imbecile's fears.

#1,458

—*El hombre tiende a la superficialidad como el corcho hacia la superficie.*

—Man tends toward superficiality like a cork floats to the surface.

**p. 247**

#1,459

—*En ciertas épocas el espíritu pierde, gane quien gane.*

—In certain ages the spirit loses, no matter who wins.

#1,460

—*Las dos alas de la inteligencia son la erudición y el amor.*

—The two wings of intelligence are erudition and love.

#1,461

—*El igualitario se exaspera viendo que la instrucción obligatoria sólo borra la desigualdad ficticia para agravar la congénita.*

—The egalitarian becomes exasperated when he sees that mandatory schooling wipes out conventional inequality only to exaggerate innate inequality.

#1,462

—*No aconsejemos pomposamente que lo inevitable se acepte con “heroísmo,” sino que se acoja con resignación cortés.*

—Let us not pompously recommend that the inevitable be accepted with “heroism,” but rather that it be welcomed with courteous resignation.

### #1,463

—Más de un presunto “problema teológico” proviene sólo del poco respeto con que Dios trata nuestros prejuicios.

—More than one presumed “theological problem” comes only from the lack of respect with which God treats our prejudices.

### #1,464

—Lo más alto y lo más bajo solían pertenecer a la misma especie.

Hoy pertenecen a especies distintas.

No existe rasgo común hoy entre lo que vale y lo que impera.

—The highest and the lowest used to belong to the same species.

Today they belong to different species.

There is today no characteristic in common between what has worth and what rules.

### #1,465

—La liturgia definitivamente sólo puede hablar en latín.

En vulgar es vulgar.

—The liturgy can definitely only speak in Latin.

In the vernacular it is vulgar.

### **p. 248**

### #1,466

—El simple talento es en literatura lo que las buenas intenciones en conducta son. (*L'enfer en est pavé.*)

—Mere talent is in literature what good intentions are in conduct. (*L'enfer en est pavé.*)

### #1,467

—El entusiasmo del progresista, los argumentos del demócrata, las demostraciones del materialista, son el alimento delicioso y suculento del reaccionario.

—The progressive’s enthusiasm, the democrat’s arguments, the materialist’s demonstrations are the reactionary’s delicious and succulent food.

### #1,468

—En las universidades la filosofía meramente invierna.

—In the universities, philosophy merely hibernates.

### #1,469

—El hombre moderno madura cuando deja de creer que la política le resuelve los problemas.

—Modern man matures when he stops believing that politics solves his problems.

### #1,470

—De los “derechos del hombre” el liberalismo moderno ya no defiende sino el derecho al consumo.

—Modern liberalism no longer defends any of the “rights of man” except the right to consume.

#1,471

- La seriedad intelectual auténtica no es adusta sino sonriente.*  
—Authentic intellectual seriousness does not frown, but smiles.

#1,472

- El patriotismo que no sea adhesión carnal a paisajes concretos, es retórica de semi-cultos para arrear iletrados hacia el matadero.*  
—That patriotism which is not a carnal adhesion to specific landscapes, is rhetoric designed by semi-educated men to spur the illiterate on towards the slaughterhouse.

#1,473

- Lo que impersonaliza degrada.*  
—That which impersonalizes degrades.

**p. 249**

#1,474

- Lo que aquí digo parecerá trivial a quien ignore todo a lo que aludo.*  
—What I say here will seem trivial to whoever does not know everything to which I allude.

#1,475

- Las civilizaciones tampoco se hacen “avec des idées” sino con modales.*  
—Civilizations are not made “avec des idées” but with good manners.

#1,476

- La poesía onírica no vaticina, ronca.*  
—Oneiric poetry does not prophesy; it snores.

#1,477

- De la trivialidad de la existencia no podemos evadirnos por las puertas, sino por los tejados.*  
—We cannot escape the triviality of existence through the gates, but rather only through the roofs.

#1,478

- La causa de la enfermedad moderna es la convicción de que el hombre se puede curar a sí mismo.*  
—The cause of the modern disease is the conviction that man can cure himself.

#1,479

- La agitación revolucionaria es endemia urbana y sólo epidemia campesina.*  
—Revolutionary agitation is an endemic in the cities but only an epidemic in the country.

#1,480

- El odio al pasado es síntoma inequívoco de una sociedad que se apetebeña.*  
—Hatred of the past is an unequivocal sign that a society is becoming more plebeian.

#1,481

—*La historia debe su importancia a los valores que allí emergen, no a las humanidades que allí naufragan.*

—History owes its importance to the values that emerge there, not to the masses of men who are shipwrecked there.

**p. 250**

#1,482

—*Filosofar no es resolver problemas sino vivirlos a un determinado nivel.*

—To philosophize is not to solve problems but to live them at a certain level.

#1,483

—*El pecado del rico no es la riqueza, sino la importancia exclusiva que le atribuye.*

—The wealthy man's sin is not his wealth, but the exclusive importance he attributes to it.

#1,484

—“Deducir las consecuencias de un hecho” es cosa imposible.

*Tan sólo podemos deducir las consecuencias de lo que opinamos sobre él.*

—“To deduce the consequences of a fact” is something that is impossible.

We can only deduce the consequences of our opinion of it.

#1,485

—“Crítica constructiva,” en nuestro tiempo, es la que colabora al perfeccionamiento de las cárceles.

—“Constructive criticism,” in our time, is what helps perfect prisons.

#1,486

—*El teólogo católico sólo cumple de su deber irrespetando la letra de las vísperas y el espíritu del día.*

—The Catholic theologian fulfills his duty only by disrespecting the letter of the vespers and the spirit of the day.

#1,487

—*El pasado es la fuente de la poesía; el futuro es el arsenal de la retórica.*

—The past is the source of poetry; the future is the arsenal of rhetoric.

#1,488

—*La imaginación no es el sitio donde la realidad se falsifica, sino donde se cumple.*

—The imagination is not the site where reality is falsified, but where it is fulfilled.

**p. 251**

#1,489

—*Un acontecimiento apasiona menos cuando sus protagonistas son interesantes que cuando sus espectadores son inteligentes.*

—An event arouses passion less when its protagonists are interesting than when its observers are intelligent.

#1,490

—Sólo jerarquizando podemos limitar el imperialismo de la idea y el absolutismo del poder.  
—Only by establishing hierarchies can we limit the imperialism of the idea and the absolutism of power.

#1,491

—Los parlamentos elegidos por sufragio universal pierden primero su prestigio moral y después su importancia política.  
—Parliaments elected by means of universal suffrage first lose their moral prestige and then their political importance.

#1,492

—Lo que el vulgo llama historia es el florilegio de interpretaciones erróneas recopilado por la pasión del día.  
—What the mob calls history is a florilegium of erroneous interpretations compiled by the passion of the day.

#1,493

—La promiscuidad sexual es la propina con que la sociedad aquiega a sus esclavos.  
—Sexual promiscuity is the tip society pays in order to appease its slaves.

#1,494

—Soy el asilo de todas las ideas desterradas por la ignominia moderna.  
—I am the asylum of all the ideas displaced by modern ignominy.

#1,495

—Al excluir de las opiniones de una época las opiniones inteligentes queda la “opinión pública.”  
—After the intelligent opinions have been excluded from the opinions of an age, what is left over is “public opinion.”

**p. 252**

#1,496

—Tan peligroso como creer lo deseable posible es creer lo posible deseable.  
*Utopías sentimentales y automatismos de la técnica.*  
—Just as dangerous as believing the desirable to be possible is to believe the possible to be desirable.  
Sentimental utopias and automatisms of technology.

#1,497

—Las almas envilecen cuando los cuerpos se arrellanan.  
—Souls become vitiated when bodies make themselves too comfortable.

#1,498

—Más que una estrategia ideológica la izquierda es una táctica lexicográfica.  
—Rather than an ideological strategy, the Left is a lexicographical tactic.

#1,499

—*Los demócratas describen un pasado que nunca existió y predicen un futuro que nunca se realiza.*

—Democrats describe a past that never existed and predict a future that is never realized.

#1,500

—*El número de votos que elige a un gobernante no mide su legitimidad sino su mediocridad.*

—The number of votes by which a ruler is elected is not a measure of his legitimacy but his mediocrity.

#1,501

—*Los absolutismos monárquicos disponían con menos ligereza de la suerte de un individuo que los absolutismos populares del destino de clases sociales enteras.*

—Absolute monarchies disposed with less fickleness of the fortunes of one individual than popular absolutisms dispose of the destiny of entire social classes.

#1,502

—*El burgués no aplaude al que admira, sino al que teme.*

—The bourgeois does not applaud the man he admires, but the man he fears.

#1,503

—*La democracia tiene el terror por medio y el totalitarismo por fin.*

—Democracy has terror for its means and totalitarianism for its end.

**p. 253**

#1,504

—*La desvergüenza con que el revolucionario mata espanta más que sus matanzas.*

—The shamelessness with which the revolutionary kills is more frightening than his killings.

#1,505

—*Los periodistas son los cortesanos de la plebe.*

—Journalists are the plebs' courtiers.

#1,506

—*La libertad de imprenta es la primera exigencia de la democracia naciente y la primera víctima de la democracia madura.*

—Freedom of the press is a nascent democracy's first demand and a mature democracy's first victim.

#1,507

—*Los demócratas moderados promulgan las leyes con que los liquidan los demócratas puros.*

—Moderate democrats promulgate the laws with which radical democrats exterminate them.

#1,508

—*Los demócratas se dividen en dos clases:*

*los que perecen*

*porque no logran reprimir con discursos las pasiones que desataron con arengas,*

*los que sobreviven*

*porque alternan con la oratoria que encrespa*

*al pueblo la metralla que lo apacigua.*

—Democrats can be divided into two classes:

those who perish

because they do not succeed in suppressing with speeches the passions they unleashed

with harangues

those who survive

because they alternate with the rhetoric whips up

the people's anger the grapeshot that pacifies it.

#1,509

—*La retórica es la única flor del jardín democrático.*

—Rhetoric is the only flower in the garden of democracy.

#1,510

—*La Iglesia, desde que el clero se apelbeyó, impreca a todos los vencidos y ovaciona a todos los vencedores.*

—The Church, since the clergy became plebeian, curses all the conquered and applauds all the conquerors.

**p. 254**

#1,511

—*Contra la “soledad intelectual” no recrimina la inteligencia sino la vanidad.*

—Not intelligence but vanity reproaches “intellectual isolation.”

#1,512

—*La mujer tiene la temperatura intelectual del medio en que vive: revolucionaria vehementemente o conservadora impertérrita, según las circunstancias.*

*Reaccionaria nunca puede ser.*

—A woman has the intellectual temperature of the medium in which she lives: vehement革命或dauntless conservative, according to the circumstances.

A reactionary she can never be.

#1,513

—*Al que hoy no grita ni lo oyen ni lo entienden.*

—Today, whoever does not shout is neither heard nor understood.

#1,514

—Cuando la conciencia moderna suspende sus rutinas económicas sólo oscila entre la angustia política y la obsesión sexual.

—When the modern consciousness suspends its economic routines, it only oscillates between political anguish and sexual obsession.

#1,515

—Las ideas de izquierda engendran las revoluciones, las revoluciones engendran las ideas de derecha.

—The left's ideas produce revolutions; revolutions produce the right's ideas.

#1,516

—La sociología protege al sociólogo de todo contacto con la realidad.

—Sociology protects the sociologist from all contact with reality.

#1,517

—Dicha es la flor áspera de la resignación inteligente.

—Happiness is the prickly flower of intelligent resignation.

#1,518

—Las luchas de clase son episodios.

El tejido de la historia es el conflicto entre iguales.

—Class struggles are episodes.

The fabric of history is the conflict between equals.

**p. 255**

#1,519

—La clase dirigente de una sociedad agrícola es una aristocracia, la de una sociedad industrial una oligarquía.

—The ruling class of an agrarian society is an aristocracy; that of an industrial society is an oligarchy.

#1,520

—Al burgués actual se le puede inculcar en nombre del progreso cualquier bobería y vender en nombre del arte cualquier mamarracho.

—It is possible to inculcate in the contemporary bourgeois any stupid idea in the name of progress and to sell him any grotesque object in the name of art.

#1,521

—La insuficiencia del suficiente es nuestra suficiente venganza.

—The self-important man's lack of importance is sufficient revenge for us.

#1,522

—Debemos admirar o detestar las cosas por lo que son, no por las consecuencias que tengan.

—We should admire or detest things for what they are, not for the consequences they may have.

#1,523

—Comprendo el comunismo que es protesta, pero no el que es esperanza.  
—I understand that Communism which is a protest, but not that which is a hope.

#1,524

—La Iglesia necesitará siglos de oración y de silencio para forjar de nuevo su alma emblandecida.  
—The Church will need centuries of prayer and silence to forge anew its flabby soul.

#1,525

—Las revoluciones no resuelven más problema que el problema económico de sus jefes.  
—Revolutions do not solve any problem other than their leaders' economic problem.

#1,526

—Nuestra alma tiene porvenir.  
*La humanidad no tiene ninguno.*  
—Our soul has a future.  
Humanity has none.

**p. 256**

#1,527

—El estado moderno es la transformación del aparato que la sociedad elaboró para su defensa en un organismo autónomo que la explota.  
—The modern state is the transformation of the apparatus which society developed for its defense into an autonomous organism which exploits it.

#1,528

—Aunque tengamos que ceder al torrente de estupideces colectivas que nos arrastra en su corriente, no dejemos que nos disuelva en su fango.  
—Although we may have to yield to the torrent of collective stupidities dragging us along in its current, let us not allow ourselves to be dissolve in its mud.

#1,529

—Los hábiles aceptan envilecerse para triunfar.  
*Y terminan fracasando porque se envilecieron.*  
—Capable men accept degrading themselves in order to triumph.  
And eventually they fail because they degraded themselves.

#1,530

—La adaptación al mundo moderno exige la esclerosis de la sensibilidad y el envilecimiento del carácter.  
—Adapting to the modern world demands the hardening of one's sensibility and the debasing of one's character.

#1,531

- El demócrata es capaz de sacrificar hasta sus intereses a sus resentimientos.*  
—The democrat is capable of sacrificing even his interests to his resentments.

#1,532

- La opinión pública no es hoy suma de opiniones personales.*  
*Las opiniones personales, al contrario, son eco de la opinión pública.*  
—Public opinion today is not the sum of personal opinions.  
Personal opinions, on the contrary, are the echo of public opinion.

#1,533

- “Social” es el adjetivo que sirve de pretexto a todas las estafas.  
—“Social” is the adjective that serves as a pretext for all swindles.

**p. 257**

#1,534

- Los jóvenes no son necesariamente revolucionarios sino necesariamente dogmáticos.*  
—Youths are not necessarily revolutionary but rather necessarily dogmatic.

#1,535

- Las decisiones despóticas del estado moderno las toma finalmente un burócrata anónimo, subalterno, pusilánime, y probablemente cornudo.*  
—The despotic decisions of the modern state are, in the end, made by an anonymous, subordinate, pusillanimous bureaucrat, who is probably also a cuckold.

#1,536

- La actual liturgia protocoliza el divorcio secular entre el clero y las artes.*  
—The current liturgy makes official the secular divorce between the clergy and the arts.

#1,537

- La tecnificación del mundo embota la sensibilidad y no afina los sentidos.*  
—The technification of the world blunts one's sensibility and does not refine one's senses.

#1,538

- El exceso de etiqueta paraliza, el defecto animaliza.*  
—An excess of etiquette paralyzes; a lack of etiquette animalizes.

#1,539

- La vulgaridad no es producto popular sino subproducto de prosperidad burguesa.*  
—Vulgarity is not product of the people but a subproduct of bourgeois prosperity.

#1,540

- Entre interlocutores de generaciones distintas el hiato es proporcional a la estupidez de cada interlocutor.*  
—The distance between interlocutors of different generations is proportional to the stupidity of each interlocutor.

**p. 258**

#1,541

—*La cordialidad suele ser menos una efusión de bondad que de mala educación.*

—Cordiality tends to be less an effusion of goodness than of bad manners.

#1,542

—*El poder no corrompe indefectiblemente sino al revolucionario que lo asume.*

—Power does not necessarily corrupt anyone except the revolutionary who assumes it.

#1,543

—*La vulgaridad intelectual atrae a los electores como a moscas.*

—Intellectual vulgarity attracts voters like flies.

#1,544

—*La verdadera elocuencia estremece al auditorio pero no lo convence.*

*Sin promesa de botín no hay oratoria eficaz.*

—True eloquence causes the audience to tremble but does not convince it.

Without the promise of spoils no oratory is effective.

#1,545

—*El hombre necesita menos resolver sus problemas que creer que han sido resueltos.*

—Man needs less to solve his problems than to believe that they have been solved.

#1,546

—*La historia es irreversible.*

*Pero no es irreiterable.*

—History is irreversible.

But it is not unrepeatable.

#1,547

—*Mientras el elector demócrata dispone de la suerte ajena, de la suya ha dispuesto el burócrata.*

—While the democratic voter disposes of another man's fate, his has already been disposed of by a bureaucrat.

#1,548

—*En lugar de humanizar la técnica el moderno prefiere tecnificar al hombre.*

—Rather than humanizing technology, modern man prefers to technify man.

**p. 259**

#1,549

—*Tratamos de disculpar los defectos que tenemos suponiéndolos reverso de cualidades que falsamente nos atribuimos.*

—We try to excuse the defects we have by supposing they are the reverse of qualities we falsely attribute to ourselves.

#1,550

—*La pléthora de objetos en medio de la cual vivimos nos ha vuelto insensibles a la calidad, a la textura, a la individualidad, del objeto.*

—The plethora of objects in the midst of which we live has made us insensible to the quality, to the texture, to the individuality, of the object.

#1,551

—*Haciéndonos sentir inteligentes es como la naturaleza nos avisa que estamos diciendo tonterías.*

—Making us feel intelligent is how nature notifies us that we are saying something stupid.

#1,552

—*El hombre no admira sinceramente sino lo inmerecido.*

*Talento, alcurnia, belleza.*

—Man does not admire anything sincerely except what is undeserved.

Talent, lineage, beauty.

#1,553

—*La preeminencia que el hombre conquistó sobre la naturaleza sólo le sirve para envilecerla sin miedo.*

—The mastery which man has gained over nature only helps him to debase it without fear.

#1,554

—*Los únicos bienes preciosos del hombre son los recuerdos florecidos de la imaginación.*

—Man's only precious goods are the moldy memories of his imagination.

#1,555

—*La prensa siempre elige con mal gusto certero lo que encomia.*

—The press always chooses what to praise with impeccably bad taste.

**p. 260**

#1,556

—*En el siglo pasado pudieron temer que las ideas modernas fuesen a tener razón.*

*Hoy vemos que sólo iban a ganar.*

—In the last century they could fear that modern ideas would be right.

Today we see that they were only going to win.

#1,557

—*En lugar de “sociedad industrial” se estila decir “sociedad de consumo,” para eludir el problema fingiendo afrontarlo.*

—Instead of “industrial society,” it is in fashion to say “consumer society” in order to avoid the problem by pretending to confront it.

#1,558

—*Los errores del gran hombre nos duelen porque dan pie a que un tonto los corrija.*

—The great man's errors are so painful for us because they give a fool the chance to correct them.

#1,559

—*Tener sentido común es presentir en cada caso concreto las limitaciones pertinentes del intelecto.*

—To have common sense is to have a presentiment in each concrete case of the pertinent limitations of the intellect.

#1,560

—*El que cree disculpar un sentimiento vil diciendo que es sincero lo agrava meramente.*

—He who believes he is pardoning a vile sentiment by saying it is sincere is merely making matters worse.

#1,561

—*No todo nos traiciona pero no hay nada que no pueda traicionarnos.*

—Not everything betrays us, but there is nothing that cannot betray us.

#1,562

—*Así como el mal fue la primera traición, la traición es el único pecado.*

—Just as evil was the first betrayal, betrayal is the only sin.

**p. 261**

#1,563

—*Los individuos, en la sociedad moderna, son cada día más parecidos los unos a los otros y cada día más ajenos entre sí.*

*Mónadas idénticas que se enfrentan con individualismo feroz.*

—Individuals, in modern society, are each day more similar to one another and each day more estranged from one another.

Identical monads clashing with each other with ferocious individualism.

#1,564

—*La prensa no se propone informar al lector sino persuadirle que lo informa.*

—The press does not intend to inform the reader but rather to persuade the reader that it informs him.

#1,565

—*Los problemas no se resuelven, meramente pasan de moda.*

—Problems do not get solved; they merely go out of fashion.

#1,566

—*Nada más difícil que dudar de la culpabilidad de nuestras víctimas.*

—Nothing is more difficult than to doubt our victims' guilt.

#1,567

—Acabamos tratándonos recíprocamente como bienes fungibles cuando dejamos de creer en el alma.

—We end up treating each other as fungible goods when we cease believing in the soul.

#1,568

—La suprema ridiculez está en hacer hasta las trivialidades “por principio.”

—The supreme folly lies in doing even the most trivial things “on principle.”

#1,569

—La historia es una sucesión de noches y de días.

*De días breves y de noches largas.*

—History is a series of nights and days.

*Of short days and long nights.*

**p. 262**

#1,570

—Hay un analfabetismo del alma que ningún diploma cura.

—There is an illiteracy of the soul which no diploma cures.

#1,571

—¡Cuántas cosas nos parecerían menos irritantes si fuésemos menos envidiosos!

—How many things would seem less irritating if we were less envious!

#1,572

—Si tuvieran menos salvadores las sociedades necesitarían menos que las salven.

—If they had fewer saviors societies would need fewer [saviors] to save them.

#1,573

—Entre las ideas sólo son inmortales las estúpidas.

—Among ideas only the stupid ones are immortal.

#1,574

—La historia castiga inexorablemente la estupidez, pero no premia necesariamente la inteligencia.

—History inexorably punishes stupidity, but it does not necessarily reward intelligence.

#1,575

—El reaccionario no argumenta contra el mundo moderno esperando vencerlo, sino para que los derechos del alma no prescriban.

—The reactionary does not argue against the world in the hope of defeating it, but so that the rights of the soul do not prescribe.

#1,576

—La humanidad cayó en la historia moderna como un animal en una trampa.

—Humanity fell into modern history like an animal into a trap.

#1,577

- Dios es esa sensación inanalizable de seguridad a nuestra espalda.*  
—God is that inscrutable feeling of protection at our back.

**p. 263**

#1,578

- Cuando la originalidad escasea la innovación pulula.*  
—When originality is rare, innovation abounds.

#1,579

- El universalismo de los idiomas plásticos medievales se plasmaba en modulaciones regionales, mientras que las variedades locales del actual arte cosmopolita son meros solecismos de pronunciación.*  
—The universalism of the plastic medieval languages took shape as regional variations, whereas the local varieties of the current cosmopolitan art are mere solecisms of pronunciation.

#1,580

- Goya es el vidente de los demonios, Picasso el cómplice.*  
—Goya is the seer of demons, Picasso their accomplice.

#1,581

- La pelea contra el mal es hoy de retaguardia.*  
—The fight against evil today is a rearguard action.

#1,582

- El afán de estar enterado es el disolvente de la cultura.*  
—The desire to be informed is the dissolvent of culture.

#1,583

- Orar es el único acto en cuya eficacia confío.*  
—Prayer is the only act in whose effectiveness I trust.

#1,584

- La ausencia de Dios no le abre paso a lo trágico sino a lo sordido.*  
—The absence of God does not clear the way for the tragic but for the sordid.

#1,585

- La mentalidad moderna no concibe que se pueda imponer orden sin recurrir a reglamentos de policía.*  
—The modern mentality does not conceive that order can be imposed without resorting to police regulations.

**p. 264**

#1,586

—*El abuso de la imprenta se debe al método científico y a la estética expresionista.*

*Al primero porque le permite a cualquier mediocre escribir una monografía correcta e inútil, a la segunda porque legitima las efusiones de cualquier tonto.*

—The abuse of the printing press is due to the scientific method and the expressionist aesthetic.

To the former because it allows any mediocre person to write a correct and useless monograph, and to the latter because it legitimizes the effusions of any fool.

#1,587

—*Civilización es lo que nace cuando el alma no se rinde a su plebeyez congénita.*

—Civilization is what is born when the soul does not surrender to its congenital vulgarity.

#1,588

—*Al pueblo no lo elogia sino el que se propone venderle algo o robarle algo.*

—No one praises the people except the man who means to sell it something or rob it of something.

#1,589

—*La internacionalización de las artes no multiplica sus fuentes, sino las causas que las corrompen.*

—The internationalization of the arts does not multiply their sources, but rather the causes of their corruption.

#1,590

—*Marx ha sido el único marxista que el marxismo no abobó.*

—Marx has been the only Marxist whom Marxism has not stultified.

#1,591

—*El orden paraliza. El desorden convulsiona.*

*Inscribir un desorden instituido dentro de un orden englobante fue el milagro del feudalismo.*

—Order paralyzes. Disorder convulses.

Inscribing a disorder instituted within an all-inclusive order was the miracle of feudalism.

#1,592

—*Las reducciones sistemáticas a términos únicos (placer y dolor, interés, economía, sexo, etc.) fabrican simulacros de la inteligibilidad que seducen al ignorante.*

—Systematic reductions to single terms (pleasure and pain, self-interest, economics, sex, etc.) fabricate likenesses of intelligibility that seduce the ignorant.

**p. 265**

#1,593

—*Las “decisiones de la conciencia humana” son el eco clandestino de la moda.*

—The “decisions of the human conscience” are the clandestine echo of fashion.

#### #1,594

- El efecto de la retórica democrática sobre el gusto se llama náusea.*  
—The effect of democratic rhetoric on taste is called nausea.

#### #1,595

- Cuando un péñsum escolar adopta a un autor su nombre vive y su obra muere.*  
—When an author is put on a school's syllabus, his name lives and his work dies.

#### #1,596

- La idea confusa atrae al tonto como al insecto la llama.*  
—A confused idea attracts a fool like a flame attracts an insect.

#### #1,597

- Confío menos en los argumentos de la razón que en las antipatías de la inteligencia.*  
—I trust less in the arguments of reason than in the antipathies of intelligence.

#### #1,598

- Donde es fácil refutar, como en las ciencias naturales, el imbécil puede ser útil sin ser peligroso.*  
*Donde es difícil refutar, como en las ciencias naturales, el imbécil es peligroso sin ser útil.*  
—Where he is easy to refute, as in the natural sciences, the imbecile can be useful without being dangerous.  
Where he is difficult to refute, as in the humanities, the imbecile is dangerous without being useful.

#### #1,599

- Las expresiones “culturales” de estos “países nuevos” no nacen originalmente las unas de las otras, como ramas de un mismo tronco.*  
*Al contrario, siendo importadas, se superponen mecánicamente las unas sobre las otras, como aluviones eólicos.*  
—The “cultural” expressions of these “new countries” are not originally born one from another, like branches from the same trunk.  
On the contrary, being imported, they superimpose themselves mechanically one onto another, like aeolian alluvia.

#### **p. 266**

#### #1,600

- Lector auténtico es el que lee por placer los libros que los demás sólo estudian.*  
—An authentic reader is someone who reads for pleasure the books which everyone else only studies.

#### #1,601

- Las “soluciones” que hinchen de orgullo a los contemporáneos parecen en pocos años de una inconcebible estupidez.*  
—The “solutions” that puff contemporaries up with pride seem within a few years inconceivably stupid.

#1,602

—*Vivir nos exige llegar a conclusiones, pero no que confiemos en ellas.*

—Life demands that we reach conclusions, but not that we trust them.

#1,603

—*Nada más superficial que las inteligencias que comprenden todo.*

—Nothing is more superficial than intelligences that comprehend everything.

#1,604

—*Lo que fue ayer verdad no es siempre error hoy, como lo creen los tontos.*

—*Pero lo que hoy es verdad puede ser error mañana, como los tontos lo olvidan.*

—What was true yesterday is not always error today, as fools believe.

But what is true today can be error tomorrow, as fools forget.

#1,605

—*Insultar al inferior es apenas un poco más vil que adularlo.*

—To insult an inferior is just slightly more vile than to flatter him.

#1,606

—*El entusiasmo, en los regímenes de izquierda, es un producto sintético elaborado por la policía.*

—Enthusiasm, in leftist regimes, is a synthetic product manufactured by the police.

**p. 267**

#1,607

—“*Justicia social*” es el término para reclamar cualquier cosa a que no tengamos derecho.

—“Social justice” is the term used to claim anything to which we do not have a right.

#1,608

—*El mayor deleite del verdadero historiador es el espectáculo de una tesis estrellándose en mil pedazos contra un hecho.*

—The true historian’s greatest delight is the spectacle of a thesis colliding with a fact and shattering into a thousand pieces.

#1,609

—*El reaccionario no condena la mentalidad burguesa, sino su predominio.*

*Lo que los reaccionarios deploramos es la absorción de la aristocracia y del pueblo por la burguesía.*

*So capa, alternativamente, de libertad o de igualdad.*

—The reactionary does not condemn the bourgeois mentality, but rather its predominance.

What we reactionaries deplore is the absorption of the aristocracy and the people by the bourgeoisie.

It is the emasculation of liberty or, alternatively, of equality.

#1,610

- Los “apóstoles de la cultura” acaban volviéndola negocio.
- The “apostles of culture” eventually turn it into a business.

#1,611

- Nadie debe atreverse, sin temblar, a influir sobre cualquier destino.
- No one should dare, without trembling, to influence anyone’s destiny.

#1,612

- Lo que el demócrata llama “El Hombre” no es más que la proyección espectral de su soberbia.
- What the democrat calls “Man” is no more than the ghostly projection of his pride.

#1,613

- Todo es voluminoso en este siglo.
- Nada es monumental.
- Everything is voluminous in this century.
- Nothing is monumental.

**p. 268**

#1,614

- La revolución absoluta es el tema predilecto de los que ni siquiera se atreven a protestar cuando los pisan.
- Absolute revolution is the favorite topic of those who do not even dare to protest when they are trodden on.

#1,615

- Lo único que avergüenza al moderno es confesar admiración por un autor pasado de moda.
- The only thing that makes modern man ashamed is to confess admiration for an author who is out of style.

#1,616

- Al izquierdista que proteste igualmente contra crímenes de derecha o de izquierda, sus camaradas, con razón, le dicen reaccionario.
- The leftist who protests equally against the crimes of the right or the left is called by his comrades, and rightly so, a reactionary.

#1,617

- El afán con que hoy se le busca explicación a todo en la psicología del inconsciente es reflejo de la angustia moderna ante la trascendencia.
- The eagerness with which an explanation for everything is sought in the psychology of the unconscious is a reflection of modern anxiety in the presence of transcendence.

#1,618

- Aun cuando tenga razón, una revolución no resuelve nada.
- Even when it is right, a revolution solves nothing.

#1,619

—*El periodismo fue la cuna de la crítica literaria.*

*La universidad es su tumba.*

—Journalism was the cradle of literary criticism.

The university is its tomb.

#1,620

—*Soy como el pueblo: el lujo no me indigna sino en manos indignas.*

—I am like the people: luxury does not upset me except in unworthy hands.

**p. 269**

#1,621

—*Las revoluciones tienen por función destruir las ilusiones que las causan.*

—Revolutions have as their function the destruction of the illusions that cause them.

#1,622

—*Al reaccionario no lo indignan determinadas cosas, sino cualquier cosa fuera de lugar.*

—The reactionary is not upset by certain things, but by anything out of place.

#1,623

—*El reaccionario es el guardián de las herencias.*

*Hasta de la herencia del revolucionario.*

—The reactionary is the guardian of every heritage.

Even the heritage of the revolutionary.

#1,624

—*Para comprender al filósofo no hay que inventariar sus ideas, sino identificar al ángel contra el cual lucha.*

—To understand a philosopher it is not necessary to make an inventory of his ideas, but to identify the angel against which he fights.

#1,625

—*El escritor nos invita a entender su idioma, no a traducirlo en idioma de nuestras equivalencias.*

—The writer invites us to understand his language, not to translate it into the language of our equivalencies.

#1,626

—*Escribir para la posteridad no es ansiar que nos lean mañana.*

*Es aspirar a una determinada calidad de escritura.*

*Aun cuando nadie nos lea.*

—To write for posterity is not to worry whether they will read us tomorrow.

It is to aspire to a certain quality of writing.

Even when no one reads us.

[#1,627](#)

—*No pertenezco a un mundo que perece.*

*Prolongo y transmito una verdad que no muere.*

—I do not belong to a world that is passing away.

I prolong and transmit a truth that does not die.

**#1,628 — #2,110**

**Selected Aphorisms from**

***Nuevos Escolios a un Texto Implícito I (1986)***

**p. 273**

#1,628

—*Camino entre tinieblas.*

*Pero me guía el olor de la retama.*

—I walk in the dark.

But I am guided by the smell of broom.

#1,629

—*Nada obliga al que tan sólo medita a disputar con todo tonto que arguya.*

—Nothing obliges the man who only meditates to debate every fool who argues.

#1,630

—*Aun la más discreta verdad le parece al moderno una insufrible impertinencia.*

—Even the most discreet truth appears to modern man to be insufferable insolence.

#1,631

—*La vigencia de una idea no depende de su validez, depende de conjunturas casuales.*

—How long an idea remains in effect does not depend on its validity; it depends on incidental circumstances.

#1,632

—*Las evidencias de una época parecen enigmas a otra época, y sus enigmas evidencias.*

*En ciclos sin fin.*

—What is obvious to one age seems like an enigma to another age, and what is an enigma to one seems obvious to another.

In never-ending cycles.

#1,633

—*La moda adopta las filosofías que esquivan cautelosamente los problemas.*

—Fashion adopts those philosophies which cautiously avoid problems.

**p. 274**

#1,634

—*Lo que significa la belleza de un poema no tiene relación alguna con lo que el poema significa.*

—What the beauty of a poem signifies has no connection at all with what the poem signifies.

#1,635

—*Entre el polo del desierto y el polo de la urbe se extiende la zona ecuatorial de la civilización.*

—Between the desert pole and the city pole extends the equatorial zone of civilization.

### #1,636

—Para sanar al paciente que lesionó en el XIX, la sociedad industrial tuvo que embrutecerlo en el XX.

*La miseria espiritual paga la prosperidad industrial.*

—In order to cure the patient it injured in the 19th century, industrial society had to numb his mind in the 20th century.

Spiritual misery is the price of industrial prosperity.

### #1,637

—*De la actual anemia del arte culpemos la doctrina que aconseja a cada artista preferir la invención de un idioma estético propio al manejo inconfundible de un idioma estético común.*

—For art's current anemia let us blame the doctrine which advises each artist to prefer the invention of his own aesthetic idiom to the unmistakable use of a common aesthetic idiom.

### #1,638

—*El marxista llama “verdad de clase” la que su clase le impide entender.*

—The Marxist calls a “class truth” a truth that his class prevents him from understanding.

### #1,639

—*Sin imaginación alerta la inteligencia encalla.*

—Without an alert imagination intelligence runs aground.

### #1,640

—*En las ciencias humanas se toma la última moda por el último estado de la ciencia.*

—In the humanities the latest fashion is taken for the current state of the discipline.

### **p. 275**

### #1,641

—*La perfección de la obra de arte depende del grado de obediencia de sus diversos elementos a su debida jerarquía.*

—The perfection of a work of art depends on the degree of obedience of its diverse elements to their proper hierarchy.

### #1,642

—*Socialismo es el nombre comercial del capitalismo de estado en el mercado electoral.*

—Socialism is the commercial name of state capitalism on the electoral market.

### #1,643

—*Los “complejos” que no robustecemos publicándolos, en vez de envenenarnos, a menudo se suicidan.*

—“Complexes” which we do not reinforce by making them public, instead of poisoning us, often commit suicide.

#1,644

—*Un conjunto personal de soluciones auténticas no tiene coherencia de sistema sino de sinfonía.*

—A personal group of authentic solutions has the coherence not of a system but of a symphony.

#1,645

—*La cortesía es actitud del que no necesita presumir.*

—Courtesy is the attitude of a man who does not need to presume.

#1,646

—*El tonto llama “prejuicios” las conclusiones que no entiende.*

—The fool calls conclusions he does not understand “prejudices.”

#1,647

—*Solo debe inquietarnos lo que hacemos, aun cuando sólo cuenta lo que somos.*

—The only thing that should disquiet us is what we do, even when the only thing that counts is what we are.

#1,648

—*Las ideas nuevas ocasionan remolinos en la historia; las sensibilidades nuevas cambian su curso.*

—New ideas occasion disturbances in history; new sensibilities change its course.

**p. 276**

#1,649

—“Actualidad” designa la suma de lo insignificante.

—“Current events” designates the sum total of what is insignificant.

#1,650

—*Tratemos de adherir siempre al que pierde, para no tener que avergonzarnos de lo que hace siempre el que gana.*

—Let us try always to adhere to the losing party, so that we will not have to be ashamed of what the winning party always does.

#1,651

—*Ser común y corriente sin ser predecible es el secreto de la buena prosa.*

—Being common and customary without being predictable is the secret of good prose.

#1,652

—*Los problemas también se reparten en clases sociales.*

*Hay problemas nobles, problemas plebeyos, e innúmeros problemas de medio pelo.*

—Problems are also distributed along class lines.

There are noble problems, plebeian problems, and innumerable middling problems.

#1,653

- Cuando un idioma se corrompe sus parlantes creen que se remoza.  
*En el verdor de la prosa actual hay visos de carne mortecina.*  
—When a language is undergoing corruption, its speakers believe it is being brought up to date.  
In the youthfulness of contemporary prose there are views of carcasses.

#1,654

- Las comunicaciones fáciles trivializan hasta lo urgente.*  
—Easy communications trivialize even what is urgent.

#1,655

- Las aclamaciones de una época suelen ser más incomprensibles que sus incomprendiciones.*  
—What an age acclaims tends to be more incomprehensible than what it does not comprehend.

**p. 277**

#1,656

- Los temas intocables abundan en tiempos democráticos. Raza, morbos, clima, resultan allí substancias causticas. Nefando es allí lo que pueda implicar que la humanidad no es causa sui.*  
—Untouchable topics abound in democratic times. Race, illnesses, climate, end up being caustic substances there. Unspeakable there is anything that might imply that humanity is not *causa sui*.

#1,657

- El irrevocable edicto de demolición del mundo moderno nos dejó tan sólo la facultad de elegir al demoledor.*  
*Ángel o demonio.*  
—The irrevocable edict ordering the demolition of the modern world only left us the ability to choose the demolisher.  
Angel or demon.

#1,658

- Las revoluciones sólo legan a la literatura los lamentos de sus víctimas y las invectivas de sus enemigos.*  
—Revolutions bequeath to literature only the laments of their victims and the invectives of their enemies.

#1,659

- Los que viven en crepúsculos de la historia se figuran que el día nace cuando la noche se aproxima.*  
—Those who live in the twilight of history imagine that the day is being born when night is approaching.

#1,660

—*La voz que nos seduce no es la voz con que el escritor nace, sino la que nace del encuentro de su talento con su idioma.*

*La persona misteriosa elaborada por el uso inconfundible de un lenguaje.*

—The voice that seduces us is not the voice with which the writer is born, but the one which is born from the encounter of his talent with his language.

The mysterious person produced by his unmistakable use of language.

#1,661

—“*Reconciliación del hombre consigo mismo*” — la más acertada definición de la estupidez.

—“Reconciling man to himself”—the most accurate definition of stupidity.

**p. 278**

#1,662

—*El principio de individuación en la sociedad es la creencia en el alma.*

—The principle of individuation in society is belief in the soul.

#1,663

—*Mientras menos adjetivos gastemos, más difícil mentir.*

—The fewer adjectives we waste, the more difficult it is to lie.

#1,664

—*Una pudibundez ridícula no le permite hoy al escritor inteligente tratar sino temas obscenos.*

*Pero ya que aprendió a no avergonzarse de nada, no debiera avergonzarse de los sentimientos decentes.*

—A ridiculous sense of shame will not allow the intelligent writer today to deal with anything but obscene topics.

But since he learned not to be ashamed of anything, he should not be ashamed of decent sentiments.

#1,665

—*El revolucionario no descubre el “auténtico espíritu de la revolución” sino ante el tribunal revolucionario que lo condena.*

—The revolutionary does not discover the “authentic spirit of the revolution” except before the revolutionary tribunal that condemns him.

#1,666

—*La mentira es la musa de las revoluciones: inspira sus programas, sus proclamaciones, sus panegíricos.*

*Pero olvida amordazar a sus testigos.*

—The lie is the muse of revolutions: it inspires their programs, their proclamations, their panegyrics.

But it forgets to gag their witnesses.

#1,667

—*La lectura es droga insuperable, porque más que a la mediocridad de nuestras vidas nos permite escapar a la mediocridad de nuestras almas.*

—Reading is an unsurpassable drug, because more than just the mediocrity of our lives, it allows us to escape the mediocrity of our souls.

#1,668

—*La persona que no sea algo absurda resulta insoportable.*

—A person who is not a little absurd turns out to be insufferable.

**p. 279**

#1,669

—*La familiaridad sistemática es hipocresía de igualitario que se juzga a sí mismo inferior, o superior, pero no igual.*

—Systematic familiarity is the hypocrisy of an egalitarian who considers himself inferior, or superior, but not equal.

#1,670

—*Cuidémonos del discurso donde abunde el adjetivo “natural” sin comillas: alguien se engaña a sí mismo, o quiere engañarnos.*

*Desde las fronteras naturales hasta la religión natural.*

—Let us beware of discourse where the adjective “natural” without quotation marks abounds: somebody is deceiving himself, or wants to deceive us.

From natural borders to natural religion.

#1,671

—*El pensamiento genuino sólo descubre sus principios al fin.*

—Genuine thought only discovers its principles at the end.

#1,672

—*La algarabía de las “explicaciones” calla, cuando una totalidad individual alza la voz.*

—The babel of “explanations” falls silent when an individual totality raises its voice.

#1,673

—*Ni petrificarnos en nuestros gustos primiciales, ni oscilar al soplo de gustos ajenos.*

*Los dos mandamientos del gusto.*

—We must neither become petrified in our primitival tastes, nor sway in the breeze of others' tastes.

The two commandments of taste.

#1,674

—*La aristocracia auténtica es un sueño popular traicionado por las aristocracias históricas.*

—The authentic aristocracy is a popular dream betrayed by historical aristocracies.

#1,675

- La poesía tiene que deslizarse en este fosco atardecer como perdiz entre las hierbas.*  
—Poetry must slip into this gloomy dusk like a partridge into the brush.

**p. 280**

#1,676

- La inteligencia, en ciertas épocas, tiene que consagrarse meramente a restaurar definiciones.*  
—Intelligence, in certain ages, must dedicate itself merely to restoring definitions.

#1,677

- Asociados a humildad, hasta los defectos resultan virtudes inéditas.*  
—When associated with humility, even defects turn out to be unpublished virtues.

#1,678

- Las miradas de los actuantes parecen, en las instantáneas fotográficas de incidentes revolucionarios, mitad cretinas mitad dementes.*  
—The looks of the participants in candid photographs of revolutionary scenes seem half cretinous, half demented.

#1,679

- En tiempos aristocráticos lo que tiene valor no tiene precio; en tiempos democráticos lo que no tiene precio no tiene valor.*  
—In aristocratic times what has value is priceless; in democratic times what is priceless has no value.

#1,680

- Los supuestos enemigos de la burguesía son jardineros expertos que podan sus ramas caducas.*  
*La sociedad burguesa no peligra mientras sus enemigos admiren lo que admira.*  
—The supposed enemies of the bourgeoisie are expert gardeners who prune its caducous branches.  
Bourgeois society is not in danger as long as its enemies admire what it admires.

#1,681

- El diálogo sincero acaba en peletera.*  
—The sincere dialogue ends in a quarrel.

#1,682

- La historia no tiene leyes que permitan predecir; pero tiene contextos que permiten explicar; y tendencias, que permiten presentir.*  
—History does not have laws that allow for predictions; but it does have contexts that allow for explanations, and tendencies that allow for presentiments.

**p. 281**

#1,683

—*La mentalidad burguesa de la izquierda reconstruirá sucesivamente todas las sociedades burguesas que la izquierda sucesivamente destruya.*

—The left's bourgeois mentality will successively reconstruct all bourgeois societies that the left successively destroys.

#1,684

—“*Encontrarse,*” para el moderno, quiere decir disolverse en una colectividad cualquiera.

—“Finding himself,” for modern man, means dissolving himself in any collective entity.

#1,685

—*La grandilocuencia del mensajero suele ser proporcional a la insignificancia del mensaje.*

—The grandiloquence of the messenger tends to be proportional to the insignificance of the message.

#1,686

—*Proponiéndonos fines prácticos acabamos siempre de brazo con prójimos que no hubiéramos querido tocar con el pie.*

—By intending practical ends, we always end up linking arms with neighbors we would not have wanted to touch with a ten-foot pole.

#1,687

—*El error no está en soñar que existan jardines secretos, sino en soñar que tienen puertas.*

—The error lies not in dreaming that secret gardens exist, but in dreaming that they have doors.

#1,688

—*Los Evangelios, en manos del clero progresista, degeneran en recopilación de trivialidades éticas.*

—The Gospels, in the hands of the progressive clergy, degenerate into a compilation of trivial ethical teachings.

#1,689

—*Es más fácil hacer aceptar una verdad nueva que hacer abandonar los errores que refuta.*

—It is easier to make a man accept a new truth than to make him abandon the errors it refutes.

**p. 282**

#1,690

—*El catedrático sólo logra embalsamar las ideas que le entregan.*

—A tenured professor only succeeds in embalming the ideas that are delivered to him.

### #1,691

—*El que anhela la “comunicación perfecta” entre los individuos, su “perfecta transparencia” recíproca, su mutua “posesión perfecta,” como cierto pontífice de izquierda, anhela la perfecta sociedad totalitaria.*

—He who longs for “perfect communication” among individuals, their reciprocal “perfect transparency,” their mutual “perfect possession,” as a certain high priest of the left does, longs for the perfect totalitarian society.

### #1,692

—*Exigirle a la inteligencia que se abstenga de juzgar le mutila su facultad de comprender.*

*En el juicio de valor la comprensión culmina.*

—To demand that the intelligence abstain from judging mutilates its faculty of understanding.  
It is in the value judgment that understanding culminates.

### #1,693

—*El terrorismo no surge donde existen opresores y oprimidos, sino donde los que se dicen oprimidos no confrontan opresores.*

—Terrorism does not arise where oppressors and oppressed exist, but where those who say they are oppressed do not confront oppressors.

### #1,694

—*No existe verdad en las ciencias humanas que no sea forzoso redescubrir cada ocho días.*

—There exists no truth in the humanities that does not need to be rediscovered each week.

### #1,695

—*La mente moderna se anquilosó por creer que hay problemas resueltos.*

—The modern mind became paralyzed by believing that there are problems that have been solved.

### #1,696

—*El izquierdista emula al devoto que sigue venerando la reliquia después de comprobar la impostura del milagro.*

—The leftist emulates the devout who continue venerating the relic after the miracle has been proved to be a hoax.

### **p. 283**

### #1,697

—*Las civilizaciones son bullicio estival de insectos entre dos inviernos.*

—Civilizations are the summer noise of insects between two winters.

### #1,698

—*El que se “superá” ostenta meramente su inopia en más conspicuo sitio.*

—He who “overcomes” himself merely displays his indigence in a more conspicuous place.

### #1,699

- “Sociedad sin clases” es aquella donde no hay aristocracia, ni pueblo.  
*Donde sólo circula el burgués.*  
—“A classless society” is one where there is neither aristocracy nor people.  
Where only the bourgeois moves around freely.

### #1,700

- Lo que el reaccionario dice nunca interesa a nadie.*  
*Ni cuando lo dice, porque parece absurdo; ni al cabo de unos años, porque parece obvio.*  
—What the reactionary says never interests anybody.  
Neither at the time he says it, because it seems absurd, nor after a few years, because it seems obvious.

### #1,701

- El absolutismo, intelectual o político, es el pecado capital contra el método jerárquico.*  
*Usurpación, por uno de los términos de un sistema, de los fueros de los otros.*  
—Absolutism, whether intellectual or political, is the capital sin against the hierarchical method.  
Usurpation, by one of the terms in the system, of the liberties of the others.

### #1,702

- “Rueda de la fortuna” es mejor alegoría de la historia que “evolución de la humanidad.”  
—The “wheel of fortune” is a better analogy for history than the “evolution of humanity.”

### #1,703

- Las ilusiones son las plagas del que renuncia a la esperanza.*  
—Illusions plague the man who renounces hope.

### **p. 284**

### #1,704

- La libertad embriaga como licencia de ser otro.*  
—Freedom intoxicates, as the license to be another.

### #1,705

- Sólo el fracaso político de la derecha equilibra, en nuestro tiempo, el fracaso literario de la izquierda.*  
—Only the political failure of the right balances, in our time, the literary failure of the left.

### #1,706

- Para actuar se requiere una noción operacional del objeto; pero se requiere una noción poética para comprender.*  
—In order to act, an operational notion of the object is required; but a poetic notion is required in order to understand.

### #1,707

—*El cristianismo no enseña que el problema tenga solución, sino que la invocación tiene respuesta.*

—Christianity does not teach that the problem is solved, but that the prayer is answered.

### #1,708

—*El filósofo no demuestra, muestra.*

*Nada dice al que no ve.*

—The philosopher does not demonstrate; he shows.

He says nothing to someone who does not see.

### #1,709

—*Dios acaba de parásito en las almas donde predomina la ética.*

—God ends up being a parasite in souls where ethics predominates.

### #1,710

—*El teólogo deprava la teología queriendo convertirla en ciencia.*

*Buscándole reglas a la gracia.*

—The theologian corrupts theology by wanting to turn it into a science.

By looking for rules for grace.

### #1,711

—*Lo difícil no es creer en Dios, sino creer que le importemos.*

—What is difficult is not to believe in God, but to believe that we matter to Him.

## p. 285

### #1,712

—*Por haberse presumido capaz de darle plenitud al mundo, el moderno lo ve volverse cada día más vacío.*

—Because he presumed that he was capable of giving fullness to the world, modern man sees it become emptier each day.

### #1,713

—*Sociedad civilizada es aquella donde dolor y placer físico no son los argumentos únicos.*

—A civilized society is one where physical pain and pleasure are not the only arguments.

### #1,714

—*El cristiano sabe que nada puede reclamar, pero que puede esperar todo.*

—The Christian knows that he can claim nothing, but can hope for everything.

### #1,715

—*Renunciamos más fácilmente a una realidad que a sus símbolos.*

—We more readily abandon a reality than its symbols.

#1,716

—*El cristianismo no resuelve “problemas”; meramente nos obliga a vivirlos en más alto nivel. Los que pretenden que los resuelva lo enredan en la ironía de toda solución.*

—Christianity does not solve “problems”; it merely obliges us to live them at a higher level. Those who claim that it does solve them entangle it in the irony of every solution.

#1,717

—*La cortesía es obstáculo al progreso.*

—Courtesy is an obstacle to progress.

#1,718

—*Porque fallaron los cálculos de sus expectativas, el tonto cree burlada la locura de nuestras esperanzas.*

—Because his carefully calculated expectations failed, the fool believes that the madness of our hopes has been mocked.

#1,719

—*Tanto en la sociedad como en el alma, cuando las jerarquías dimiten los apetitos mandan.*

—In society just as in the soul, when hierarchies abdicate the appetites rule.

**p. 286**

#1,720

—*Carecemos de más sólidas razones para prever que habrá un mañana que para creer que habrá otra vida.*

—We lack more solid reasons to anticipate that there will be a tomorrow than to believe that there will be another life.

#1,721

—“Concientizar” es la variante púdica de adoctrinar.

—“Raising awareness” is the modest version of indoctrination.

#1,722

—*Las generaciones recientes circulan entre los escombros de la cultura de Occidente como caravana de turistas japoneses por las ruinas de Palmira.*

—Recent generations move among the ruins of Western culture like a caravan of Japanese tourists among the ruins of Palmyra.

#1,723

—*El espíritu no se transmite de un mortal a otro mortal mediante fórmulas.*

*Más fácilmente que por un concepto, el espíritu pasa de un alma a otra alma por una quebradura de la voz.*

—The spirit is not transmitted from one mortal to another by way of formulas.

More easily than through a concept, the spirit passes from one soul to another soul through a quivering of the voice.

#1,724

- El espíritu es falible sumisión a normas, no infalible sujeción a leyes.*  
—The spirit is fallible submission to norms, not infallible subjection to laws.

#1,725

- Los reaccionarios eludimos necesariamente por fortuna la vulgaridad del perfecto ajuste a las modas del día.*  
—We reactionaries escape, necessarily by good fortune, the vulgarity of conforming perfectly to the fashions of the day.

#1,726

- El pecado mortal del crítico está en soñar secretamente que podría perfeccionar al autor.*  
—The mortal sin of the critic lies in secretly dreaming that he could perfect the author.

#1,727

- Tan sólo entre amigos no hay rangos.*  
—Only among friends are there no ranks.

p. 287

#1,728

- La mano que no supo acariciar no sabe escribir.*  
—The hand that has not learned how to caress does not know how to write.

#1,729

- Las experiencias espiritualmente más hondas no provienen de meditaciones intelectuales profundas, sino de la visión privilegiada de algo concreto.*  
*En el larario del alma no veneramos grandes dioses, sino fragmentos de frases, gajo de sueños.*  
—The deepest spiritual experiences do not come from profound intellectual meditations, but rather from the privileged vision of something concrete.  
In the lararium of the soul we do not venerate great gods, but fragments of phrases, the slice of a dream.

#1,730

- Las distintas posturas del hombre lo colocan ante valores distintos.*  
*No existe posición privilegiada desde la cual se observe la conjunción de todos en un valor único.*  
—Man's different postures place him before different values.  
There exists no privileged position from which to observe the conjunction of all values into one single value.

#1,731

- La tradición es obra del espíritu que, a su vez, es obra de la tradición.  
Cuando una tradición perece el espíritu se extingue, y las presentaciones que plasmó en objetos revierten a su condición de utensilios.  
—Tradition is a work of the spirit which, in turn, is a work of the tradition.  
When a tradition perishes the spirit is extinguished, and the presentations it shaped into objects revert to their condition as instruments.

#1,732

- El mundo no es lugar donde el alma se aventura, sino su aventura misma.  
—The world is not a place where the soul goes on an adventure, but the adventure itself.

#1,733

- Retórica es todo lo que excede lo estrictamente necesario para convencerse a sí mismo.  
—Rhetoric is everything exceeding what is strictly necessary to convince oneself.

**p. 288**

#1,734

- La técnica tradicional educaba, porque su aprendizaje trasmítia gestos insertos en un modo de existencia, la enseñanza de la técnica racionalista meramente instruye, trasmitiendo gestos solos.  
—Traditional technology used to educate, because the mastery of it transmitted gestures integrated into a way of life; the teaching of rationalist technology merely instructs, by transmitting gestures alone.

#1,735

- Las ideas nuevas suelen ser resollo que avivan nuevos soplos del espíritu.  
—New ideas tend to be an ember stirred up by new gusts of the spirit.

#1,736

- El hombre no sabe que destruye sino después de haberlo destruido.  
—Man does not know what he destroys until after he has destroyed it.

#1,737

- Si las palabras no reemplazan nada, sólo ellas completan todo.  
—If words do not replace anything, only they complete everything.

#1,738

- El que se dice respetuoso de todas las ideas se confiesa listo a claudicar.  
—The man who says he is respectful of all ideas is admitting that he is ready to give in.

#1,739

- Porque sabemos que el individuo le importa a Dios, no olvidemos que la humanidad parece importarle poco.  
—Because we know that God cares about the individual, let us not forget that He seems to care little about humanity.

#1,740

—Morir es el signo inequívoco de nuestra dependencia.

Nuestra dependencia es el fundamento inequívoco de nuestra esperanza.

—Death is the unequivocal sign of our dependence.

Our dependence is the unequivocal foundation of our hope.

**p. 289**

#1,741

—Resolvemos ciertos problemas demostrando que no existen y de otros negamos que existan para no tener que resolverlos.

—We solve certain problems by proving they do not exist and others we deny even exist so that we do not have to solve them.

#1,742

—El hombre cortés seduce en secreto aún al que lo insulta.

—The courteous man secretly seduces even the man who insults him.

#1,743

—De lo importante no hay pruebas, sino testimonios.

—Of anything important there are no proofs, only testimonies.

#1,744

—Las reglas éticas varían, el honor no cambia.

Noble es el que prefiere fracasar a envilecer las herramientas de su triunfo.

—Ethical rules vary; honor does not change.

A man is noble if he prefers to fail rather than to debase the tools of his triumph.

#1,745

—Al que yerra de buena voluntad se le imputan a la vez su buena voluntad y su error.

—To a man who errs out of good will are imputed both his good will and his error.

#1,746

—Las exigencias del honor crecen con el rango de las obligaciones y parecen pronto extravagantes a las almas plebeyas.

—The demands of honor increase with the rank of the obligations and soon seem extravagant to plebeian souls.

#1,747

—Lo que vuelve sonrisa la contracción de unos músculos es el roce de invisibles alas.

—What turns the contraction of a few muscles into a smile is the light touch of invisible wings.

**p. 290**

#1,748

—*Si pudiéramos demostrar la existencia de Dios, todo se habría sometido al fin a la soberanía del hombre.*

—If we could demonstrate the existence of God, everything would eventually be subjected to the sovereignty of man.

#1,749

—*Los pasos de la gracia nos espantan como pasos de transeúnte entre la niebla.*

—The steps of grace startle us like the steps of a passerby in the fog.

#1,750

—*Todo lo que vale en el mundo le es incongruo, y el mundo no lo arrastra consigo hacia su ocaso.*

—*Nuestras dichas pretéritas nos esperan al final de la jornada para ungir nuestros pies heridos.*

—Everything that has value in the world is incongruous to it, and the world does not drag it along into the sunset.

Our past happinesses await us at the end of the day's journey to anoint our injured feet.

#1,751

—*La pasividad de las cosas nos engaña: nada manipulamos con descaro sin herir a un dios.*

—The passivity of things deceives us: we manipulate nothing with impudence without hurting a god.

#1,752

—*Siempre hay Termópilas en donde morir.*

—There is always a Thermopylae in which to die.

#1,753

—*Reducir el pensamiento ajeno a sus motivos supuestos nos impide comprenderlo.*

—Reducing another's thought to its supposed motives prevents us from understanding it.

#1,754

—*Las noticias son el substituto de las verdades.*

—News stories are the substitute for truths.

#1,755

—*La definición ubica el objeto, pero sólo la descripción lo capta.*

—The definition locates the object, but only the description captures it.

**p. 291**

#1,756

—*El alma sólo se forja bajo innúmeras atmósferas de sueños.*

—The soul is forged only under the pressure of innumerable atmospheres of dreams.

#1,757

—*Los problemas metafísicos no acosan al hombre para que los resuelva, sino para que los viva.*  
—Metaphysical problems do not haunt man so that he will solve them, but so that he will live them.

#1,758

—*Para obtener del técnico exclusiva aplicación a su oficio, la sociedad industrial, sin deformarle el cráneo, le comprime el cerebro.*  
—In order to make the technician devote all his attention to his job, industrial society, without disfiguring his skull, compresses his brain.

#1,759

—*Pocas personas no requieren que las circunstancias les compliquen un poco el alma.*  
—Few people do not need circumstances to complicate their souls a little.

#1,760

—*El costo del progreso se computa en tontos.*  
—The cost of progress is calculated in fools.

#1,761

—*El mimetismo embelesado del metico es el disolvente de las culturas.*  
*Una cultura, en efecto, no perece absorbiendo elementos exóticos, sino siendo asimilada y difundida por mentes foráneas.*  
—The metic's fascinated imitation is the solvent of cultures.  
A culture, in fact, does not perish by absorbing exotic elements, but rather by being assimilated and spread by foreign minds.

#1,762

—*Las culturas moribundas intentan sobrevivir imitándose sistemáticamente o radicalmente innovando.*  
*La salud espiritual está, al contrario, en prolongar sin imitar y en innovar sin abolir.*  
—Moribund cultures try to survive by imitating themselves systematically or by radically innovating.  
Spiritual health lies, on the contrary, in prolonging without imitating and in innovating without abolishing.

**p. 292**

#1,763

—*Los modos infalibles de ganar son más desastrosos que cualquier derrota.*  
—The surest ways of winning are more disastrous than any defeat.

#1,764

—*El escenario de la historia se volvió sofocante.*

*De los ilimitados espacios prehistóricos hemos llegado a la ubicuidad posible del más trivial acontecimiento.*

—The stage of history has become stifling.

From the unlimited prehistoric spaces we have arrived at the possible ubiquity of the most trivial event.

#1,765

—*El biógrafo no debe confundir su compromiso de decirnos el cómo de su biografiado con la ridícula pretensión de explicarnos el porqué.*

—The biographer should not confuse his obligation to tell us the how of his subject with the ridiculous pretension of explaining to us the why.

#1,766

—*Las distancias entre naciones, clases sociales, culturas, razas, son poca cosa.*

*La grieta corre entre la mente plebeya y la mente patricia.*

—The distances between nations, social classes, cultures, and races, are a little thing.

The fault line runs between the plebeian mind and the patrician mind.

#1,767

—*El que irrespeto para demostrar su igualdad patentiza su inferioridad.*

—The man who is disrespectful in order to demonstrate his equality certifies his inferiority.

#1,768

—*Para desatar grandes catástrofes no se necesitan hoy grandes ambiciones, basta la acumulación de pequeñas codicias.*

—To unleash great catastrophes today, great ambitions are not required; the accumulation of small envies is enough.

#1,769

—*El lujo moderno desarma la envidia.*

—Modern luxury disarms envy.

**p. 293**

#1,770

—*Saber leer es lo último que se aprende.*

—How to read is the last thing one learns.

#1,771

—*Al que pregunte con angustia qué toca hacer hoy, contestemos con probidad que hoy sólo cabe una lucidez impotente.*

—To one who anxiously asks what is to be done today, let us honestly answer that today all that is possible is an impotent lucidity.

#1,772

—*El pecado deja de parecer ficción, cuando hemos recibido en plena cara el impacto de su vulgaridad estética.*

—Sin ceases to seem like a fiction when we have been slapped in the face by its aesthetic vulgarity.

#1,773

—*Educar no es transmitir recetas, sino repugnancias y fervores.*

—To educate is not to transmit instructions, but rather aversions and fervors.

#1,774

—*El sacrificio de la misa es hoy el suplicio de la liturgia.*

—The sacrifice of the Mass today is the torturing of the liturgy.

#1,775

—*El moderno es menos orgulloso que presumido.*

—Modern man is less proud than is than presumptuous.

#1,776

—*La austereidad religiosa fascina, la severidad ética repele.*

—Religious austerity fascinates; ethical severity repels.

#1,777

—*La inteligencia se capacita para descubrir verdades nuevas redescubriendo viejas verdades.*

—Intelligence is enabled to discover new truths by rediscovering old truths.

#1,778

—*El moralismo rígido embota la sensibilidad ética.*

—Rigid moralism dulls the ethical sensibility.

**p. 294**

#1,779

—*La mirada de cualquier hombre inteligente hace tropezar a cualquier dignatario.*

—The look of any intelligent man makes any dignitary stumble.

#1,780

—*La más grave acusación contra el mundo moderno es su arquitectura.*

—The most serious charge against the modern world is its architecture.

#1,781

—*La humanidad es el único dios totalmente falso.*

—Humanity is the only totally false god.

#1,782

—*Es reaccionario quienquiera no esté listo a comprar su victoria a cualquier precio.*

—A reactionary is anyone who is not prepared to buy his victory at any price.

#1,783

—*Nadie es importante durante largo tiempo sin volverse bobo.*  
—No one is important for a long time without becoming a fool.

#1,784

—*El atardecer de ciertas vidas no tiene patetismo de ocaso sino plenitud de mediodía.*  
—The twilight of certain lives is possessed not of the pathos of a sunset but of the fullness of midday.

#1,785

—*El hombre práctico frunce un ceño perplejo al oír ideas inteligentes, tratando de resolver si oye pamplinas o impertinencias.*  
—The practical man wrinkles a perplexed brow when he hears intelligent ideas, trying to determine whether he is hearing nonsense or insolence.

#1,786

—*Al público no lo convencen sino las conclusiones de raciocinios cuyas premisas ignora.*  
—The public is not convinced except by the conclusions of syllogisms of whose premises they are ignorant.

**p. 295**

#1,787

—*En la historia es sensato esperar milagros y absurdo confiar en proyectos.*  
—In history it is wise to hope for miracles and absurd to trust in plans.

#1,788

—*El intelectual irrita al hombre culto como el adolescente al adulto, no por la audacia de sus ocurrencias sino por la trivialidad de sus petulancias.*  
—The intellectual irritates the civilized man, just as the adolescent irritates the adult, not because of the audacity of his bright ideas but because of the triviality of his arrogance.

#1,789

—*El infortunio hoy día de innúmeras almas decentes está en tener que desdeñar, sin saber en nombre de qué hacerlo.*  
—The misfortune these days of innumerable decent souls lies in having to disdain, without knowing in the name of what to do so.

#1,790

—*El estilo es orden a que el hombre somete el caos.*  
—Style is the order to which man subjects chaos.

#1,791

—*El determinista jura que no había pólvora, cuando la pólvora no estalla; jamás sospecha que alguien apagó la mecha.*  
—The determinist swears that there was no gunpowder, when the gunpowder does not explode; he never suspects that somebody put out the fuse.

#1,792

— Proclamar al cristianismo “cuna del mundo moderno” es una acusación grave o una grave calumnia.

— To proclaim Christianity the “cradle of the modern world” is a grave accusation or a grave calumny.

#1,793

— El libro que una ‘juventud contemporánea’ adopta necesita decenios de penitencia para expiar las sandeces que inspira.

— The book that “today’s youth” adopts needs to do decades of penance to atone for the silly ideas it inspires.

**p. 296**

#1,794

— Hombre decente es el que se hace a sí mismo exigencias que las circunstancias no le hacen.

— A decent man is one who makes demands upon himself that the circumstances do not make upon him.

#1,795

— La actividad revolucionaria del joven es el ‘rite de passage’ entre la adolescencia y la burguesía.

— A youth’s revolutionary activity is the rite of passage between adolescence and the bourgeoisie.

#1,796

— Cada cual sitúa su incredulidad en sitio distinto.

La mía se acumula donde nadie duda.

— Each person places his incredulity in a different place.

Mine gathers where nobody doubts.

#1,797

— Creo más en la sonrisa que en la cólera de Dios.

— I believe more in God’s smile than in His wrath.

#1,798

— El especialista, en las ciencias humanas, ambiciona ante todo cuantificar lo obvio.

— The specialist, in the social sciences, strives above all to quantify the obvious.

#1,799

— El escepticismo no mutila la fe, la poda.

— Skepticism does not mutilate faith; it prunes it.

### #1,800

—*No bastan las palabras para que una civilización se transmita. Cuando su paisaje arquitectónico se derrumba, el alma de una civilización deserta.*

—Words are not enough for a civilization to be transmitted. When its architectural landscape crumbles, a civilization's soul deserts.

### #1,801

—*El gusto no se deshonra con lo que le plazca o deteste, sino con lo que erróneamente equipare.*

—Taste does not dishonor itself by virtue of what it likes or detests, but rather by virtue of what it erroneously equates.

### **p. 297**

### #1,802

—*El alma es cantidad que decrece a medida que más individuos se agrupan.*

—The soul is a quantity which decreases as more individuals come together.

### #1,803

—*Al suprimir determinadas liturgias suprimimos determinadas evidencias.*

*Talar bosques sagrados es borrar huellas divinas.*

—By suppressing certain liturgies we suppress particular certainties.

To fell sacred groves is to erase divine footprints.

### #1,804

—*Sólo el escepticismo estorba la incesante entronización de ídolos.*

—Only skepticism impedes the unceasing enthronement of idols.

### #1,805

—“*Être absolumente moderne*” es el anhelo específico del pequeño burgués.

—“*Être absolumente moderne*” is the characteristic desire of the petit bourgeois.

### #1,806

—*La calidad de una inteligencia depende menos de lo que entiende que de lo que la hace sonreír.*

—The quality of an intelligence depends less on what it understands than on what makes it smile.

### #1,807

—*Lo más inquietante en la actitud del clero actual es que sus buenas intenciones parezcan a menudo incuestionables.*

—What is most disquieting about the attitude of the contemporary clergy is that their good intentions often appear to be unimpeachable.

### #1,808

—*Los resultados no cambian, aun cuando todo cambie, si la sensibilidad no cambia.*

—The results do not change, even when everything changes, if the sensibility does not change.

**p. 298**

#1,809

- El tonto grita que negamos el problema cuando mostramos la falsedad de su solución favorita.*  
—The fool exclaims that we are denying the problem when we show the falsity of his favorite solution.

#1,810

- El moderno es el hombre que olvida lo que el hombre sabe del hombre.*  
—A modern man is a man who forgets what man knows about man.

#1,811

- Las culturas se resecan cuando sus ingredientes religiosos se evaporan.*  
—Cultures dry out when their religious ingredients evaporate.

#1,812

- El estado merecerá respeto nuevamente, cuando nuevamente se restrinja a simple perfil político de una sociedad constituida.*  
—The state will deserve respect again, when it again restricts itself to being simply the political profile of a constituted society.

#1,813

- Todo cristiano ha sido directamente responsable del endurecimiento de algún incrédulo.*  
—Every Christian has been directly responsible for the hardening of some unbeliever's heart.

#1,814

- El reflorecimiento periódico de lo que decreta obsoleto le amarga la vida al progresista.*  
—The periodic re-flowering of what he decrees obsolete makes life bitter for the progressive.

#1,815

- La fe no es asentimiento a conceptos, sino repentino resplandor que nos postra.*  
—Faith is not assent to concepts, but a sudden splendor that knocks us down.

#1,816

- En el océano de la fe se pesca con una red de dudas.*  
—In the ocean of faith one fishes with a net of doubts.

**p. 299**

#1,817

- El consentimiento no funda la autoridad, la confiesa.*  
—Consent does not establish authority; it acknowledges it.

#1,818

- El nombre con que se nos conoce es meramente el más conocido de nuestros seudónimos.*  
—The name by which we are known is merely the best known of our pseudonyms.

#1,819

- El artista no compite con sus congéneres, batalla con su ángel.*  
—The artist does not compete with his fellow artists; he does battle with his angel.

#1,820

- El libro ameno no atrae al tonto mientras no lo caucionea una interpretación pedante.*  
—The pleasant book does not attract the fool unless a pedantic interpretation vouches for it.

#1,821

- El moderno se asorda de música, para no oírse.*  
—Modern man deafens himself with music in order not to hear himself.

#1,822

- Entre los inventos de la soberbia humana se desliza finalmente uno que los destruye a todos.*  
—Among the inventions of human pride, one will finally slip in which will destroy them all.

#1,823

- La explicación implica, la comprensión despliega.*  
*La explicación empobrece, identificando los términos; la comprensión enriquece, diversificándolos.*  
—Explanation implies, comprehension unfolds.  
Explanation impoverishes, by identifying terms; comprehension enriches, by diversifying them.

#1,824

- La verdad total no será empacho de un proceso dialéctico que engulle todas las verdades parciales, sino límpida estructura en que se ordenan.*  
—The total truth will not be the indigestion of a dialectical process that swallows all the partial truths, but the limpid structure in which they are ordered.

**p. 300**

#1,825

- El desgaste de un idioma es más rápido, y la civilización que sobre él se asienta más frágil, cuando el pedantismo gramatical se olvida.*  
*Las civilizaciones son períodos de gramática normativa.*  
—A language's attrition is faster, and the civilization that rests on it more fragile, when grammatical pedantry is forgotten.  
Civilizations are periods of standard grammar.

#1,826

- No es tanto la zambra plebeya que las revoluciones desatan lo que espanta al reaccionario, como el orden celosamente burgués que engendran.*  
—It is not so much the plebeian merriment that revolutions unleash which frightens the reactionary as the zealously bourgeois order that they produce.

#1,827

—*El pintoresco traje de revolucionario se descolora insensiblemente en severo uniforme de policía.*

—The revolutionary's picturesque outfit changes colors imperceptibly until it matches the severe uniform of a police officer.

#1,828

—*Sin estructura jerárquica no es posible transformar la libertad de fábula en hecho.*

*El liberal descubre siempre demasiado tarde que el precio de la igualdad es el estado omnípotente.*

—Without a hierarchical structure it is not possible to transform freedom from a fable into a fact. The liberal always discovers too late that the price of equality is the omnipotent state.

#1,829

—*Reaccionarios y marxistas viviremos igualmente incómodos en la sociedad futura; pero los marxistas mirarán con ojos de padre estupefacto, nosotros con ironía de forastero.*

—We reactionaries will live in the future society just as uncomfortably as will the Marxists; but the Marxists will look upon it with the eyes of a dumbfounded father, while we will regard it with the irony of a stranger.

#1,830

—*El emburguesamiento del proletariado se originó en su conversión al evangelio industrial que el socialismo predica.*

—The embourgeoisement of the proletariat originated in its conversion to the industrial gospel preached by socialism.

**p. 301**

#1,831

—*El número creciente de los que juzgan “inaceptable” el mundo moderno nos confortaría, si no los supiéramos cautivos de las mismas convicciones que lo hicieron inaceptable.*

—The growing number of people who consider the modern world “unacceptable” would comfort us, if we did not know that they are captives of the same convictions that made the modern world unacceptable.

#1,832

—*La prontitud con que la sociedad moderna absorbe a sus enemigos no se explicaría, si la gritería aparentemente hostil no fuese simple requerimiento de promociones impacientes.*

—The speed with which modern society absorbs its enemies could not be explained if their apparently hostile clamor were not simply an impatient demand for promotions.

#1,833

—*Nada cura al progresista.*

*Ni siquiera los pánicos frecuentes que le propina el progreso.*

—Nothing cures the progressive.

Not even the frequent panic attacks administered to him by progress.

#1,834

—*Los economistas se equivocan infaliblemente porque se figuran que extrapolar permite predecir.*

—Economists err without fail because they imagine that extrapolation allows for prediction.

#1,835

—*Los modelos en las ciencias humanas se transforman subrepticiamente, con suma desenvoltura, de herramientas analíticas en resultados del análisis.*

—Models in the social sciences are surreptitiously transformed, with consummate ease, from analytic tools into the results of analysis.

#1,836

—*No es a resolver contradicciones, sino a ordenarlas, a lo que podemos pretender.*

—It is not to resolve contradictions, but to order them, to which we can aspire.

**p. 302**

#1,837

—*La historia es menos evolución de la humanidad que despliegue de facetas de la naturaleza humana.*

—History is less the evolution of humanity than the unfolding of facets of human nature.

#1,838

—*Innúmeros problemas provienen del método con que pretendemos resolverlos.*

—Innumerable problems arise from the method by which we seek to solve them.

#1,839

—*A la humanidad, en su jornada, sólo no le llagan los pies los zapatos viejos.*

—During its journey, humanity gets sores on its feet from everything except its old shoes.

#1,840

—*La historia del cristianismo sería sospechosamente humana, si no fuese aventura de un dios encarnado.*

*El cristianismo asume la miseria de la historia, como Cristo la del hombre.*

—The history of Christianity would be suspiciously human, if it were not the adventure of an incarnate god.

Christianity assumes the misery of history, as Christ assumes the misery of man.

#1,841

—*De los problemas que ensucian nos salvan los problemas que angustian.*

—What save us from problems that defile us are problems that distress us.

#1,842

—*Las tesis de la izquierda son raciocinios cuidadosamente suspendidos antes de llegar al argumento que los liquida.*

—The left's theses are trains of thought that are carefully stopped before they reach the argument that demolishes them.

#1,843

—*El que no se agita sin descanso, para hartar su codicia, siempre se siente en la sociedad moderna un poco culpable.*

—Whoever who does not agitate without rest in order to satisfy his greed always feels a little guilty in modern society.

**p. 303**

#1,844

—*La lucidez es el botín del derrotado.*

—Lucidity is the booty of the defeated.

#1,845

—*Si no encuentra sucesivas barreras de incomprendión, la obra de arte no impone su significado.*

—Unless it runs up against successive barriers of incomprehension, a work of art does not impress its meaning on anyone.

#1,846

—*Las supuestas vidas frustradas suelen ser meras petulantes ambiciones frustradas.*

—So-called frustrated lives tend to be merely overweening, frustrated ambitions.

#1,847

—*En toda época hay dos tipos de lectores: el curioso de novedades y el aficionado a la literatura.*

—In every age there are two types of readers: the curious reader in search of novelties and the aficionado of literature.

#1,848

—*Lo que el historiador de izquierda considera central de una época no ha sido nunca tema de obras que la posteridad admire.*

—What the leftist historian considers central to an age has never been the subject of works that have been admired by posterity.

#1,849

—*Al objeto no lo constituye la suma de sus representaciones posibles, sino la de sus representaciones estéticamente satisfactorias.*

—The object is not constituted by the sum of its possible representations, but by the sum of its aesthetically satisfactory representations.

#1,850

—*La pedantería es el arma con que el profesional protege sus intereses gremiales.*

—Pedantry is the weapon with which the professional protects the interests of his guild.

**p. 304**

#1,851

—*Los hombres no se proclaman iguales porque se creen hijos de Dios, sino cuando se creen partícipes de la divinidad.*

—Men do not proclaim themselves equals because they believe they are sons of God, but when they believe they partake of divinity.

#1,852

—*Al mundo moderno precisamente lo condena todo aquello con que el moderno pretende justificarlo.*

—The modern world is condemned precisely by all that with which modern man seeks to justify it.

#1,853

—*El placer estético es criterio supremo para las almas bien nacidas.*

—Aesthetic pleasure is the supreme criterion for well-born souls.

#1,854

—*Para refutar la nueva moral basta observar el rostro de sus adeptos envejecidos.*

—To refute the new morality, all one need do is examine the faces of its aged devotees.

#1,855

—*El capitalismo es la faz vulgar del alma moderna, el socialismo su faz tediosa.*

—Capitalism is the vulgar side of the modern soul, socialism its tedious side.

#1,856

—*El reaccionario no solamente tiene olfato para husmear lo absurdo, también tiene paladar para saborearlo.*

—The reactionary not only has the nose to sniff out the absurd, he also has the palate to savor it.

#1,857

—*La integración creciente de la humanidad le facilita meramente compartir los mismos vicios.*

—The increasing integration of humanity merely makes it easier to share the same vices.

#1,858

—*Los que niegan la existencia de rangos no se imaginan con cuánta claridad los demás les ven el suyo.*

—Those who deny the existence of ranks do not imagine with what clarity the rest see theirs.

**p. 305**

#1,859

—*Porque oyó decir que las proposiciones religiosas son metáforas, el tonto piensa que son ficciones.*

—Because he heard it said that religious propositions are metaphors, the fool thinks they are fictions.

#1,860

—*Tengo un solo tema: la soberbia.*

*Toda mancha es su huella.*

—I have only one theme: pride.

Every stain is a vestige of it.

#1,861

—*Es indecente, y hasta obsceno, hablarle al hombre de “progreso,” cuando todo camino asciende entre cipreses funerales.*

—It is indecent, and even obscene, to speak to man of “progress,” when every path winds its way up between funeral cypresses.

#1,862

—*No hay ideas que ensanchen la inteligencia, pero hay ideas que la encogen.*

—There are no ideas that expand the intelligence, but there are ideas that shrink it.

#1,863

—*El tiempo destila la verdad en el alambique del arte.*

—Time distills the truth in the still of art.

#1,864

—*El mecanismo psicológico del individuo “sin prejuicios” carece de interés.*

—The psychological mechanism of the individual “without prejudices” lacks interest.

#1,865

—*La sensualidad es legado cultural del mundo antiguo.*

*Las sociedades donde la huella greco-romana se borra, o donde no existe, sólo conocen sentimentalismo y sexualidad.*

—Sensuality is a cultural legacy of the ancient world.

Societies where the Greco-Roman legacy is being wiped out, or where it does not exist, only know sentimentalism and sexuality.

**p. 306**

#1,866

—*Más que de la plebe que las insulta tenemos que defender nuestras verdades de los defensores que las aplazan.*

—Rather than against the masses that insult them, we must defend our truths against the defenders that bring them down to the masses’ level.

#1,867

—*La palabra no se nos concedió para expresar nuestra miseria, sino para transfigurarla.*

—The word was not granted to us to express our misery, but to transfigure it.

#1,868

—*Para juzgar con acierto hay que carecer de principios.*

—To judge correctly, one must lack principles.

#1,869

—Para que una continuidad cultural se rompa basta la destrucción de ciertas instituciones, pero cuando se reblandece el alma no basta la supervivencia de las mismas para que no se rompa.

—For a cultural continuity to be broken, the destruction of certain institutions is enough, but when the soul softens, the survival of those very same institutions is not enough to prevent it from being broken.

#1,870

—Tratemos de convertir el peso que agobia en fuerza ascensional que salve.

—Let us try to turn the burden that weighs us down into a force that lifts us up to salvation.

#1,871

—Tan sólo en lo que logra expresar noblemente capta el hombre verdades profundas.

—Only in what he manages to express nobly does man grasp profound truths.

**p. 307**

#1,872

—No es en el descampado del mundo en donde el hombre muere de frío, es en el palacio de conceptos que el intelecto levanta.

—It is not in the world's steppes where man dies of the cold; it is in the palace of concepts erected by the intellect.

#1,873

—No hay oficio despreciable, mientras no se le atribuya importancia que no tiene.

—There is no contemptible occupation, as long as it is not credited with any importance it does not have.

#1,874

—Atribuir a Occidente una posición axial en la historia sería extravagante, si el resto del mundo copiara sólo su técnica, si cualquier forma que hoy se invente, en cualquier parte, no pareciese siempre inventada por un occidental sin talento.

—To attribute an axial position in history to the West would be extravagant, if the rest of the world copied only its technology, if any form which is invented today, in whatever area, did not always appear to be invented by a Westerner without talent.

#1,875

—Cuando decimos que las palabras transfiguran, el tonto entiende que adulteran.

—When we say that words transfigure, the fool mistakenly thinks that they adulterate.

#1,876

—El error no grana bien sino a la sombra de la verdad.

—Hasta el diablo se esquiva aburrido de donde el cristianismo se extingue.

—Error does not seed well except in the shadow of the truth.

Even the devil becomes bored and excuses himself from where Christianity is being extinguished.

[#1,877](#)

- La fealdad del rostro moderno es fenómeno ético.*
- The ugliness of the modern face is an ethical phenomenon.

**p. 308**

[#1,878](#)

- La interpretación económica de la historia cojea, mientras la economía se limita a ser infraestructura de la existencia humana.*

*Pero resulta pertinente, en cambio, cuando la economía, al convertirse en programa doctrinario de la transformación del mundo, se vuelve superestructura.*

- The economic interpretation of history is faulty, as long as economics limits itself to being the infrastructure of human existence.

It turns out to be relevant, however, when economics, by turning itself into the doctrinaire program for the transformation of the world, becomes a superstructure.

[#1,879](#)

- Su serio entrenamiento universitario blinda al técnico contra cualquier idea.*
- His serious university training shields the technician against any idea.

[#1,880](#)

- Para inducirnos a que las adoptemos, las ideas estúpidas alegan el inmenso público que las comparte.*

—To induce us to adopt them, stupid ideas adduce the immense public that shares them.

[#1,881](#)

- El pensamiento reaccionario irrumpre en la historia como grito monitorio de la libertad concreta, como espasmo de angustia ante el despotismo ilimitado a que llega el que se embriaga de libertad abstracta.*

—Reactionary thought breaks into history as concrete liberty's shout of warning, as the spasm of anguish in the face of the unlimited despotism arrived at by the man intoxicated with abstract liberty.

[#1,882](#)

- A nosotros, sedentarios indiferentes a la moda, nada nos divierte más que el galope jadeante de los progresistas rezagados.*
- We who are sedentary and indifferent to fashion enjoy nothing more than the panting gallop of straggling progressives.

[#1,883](#)

- Amar al prójimo es sin duda mandamiento, pero el evangelio es el amor que nos espera.*
- To love one's neighbor is without doubt a commandment, but the gospel is the love that awaits us.

**p. 309**

#1,884

—*El moderno invierte el rango de los problemas.*

*Sobre la educación sexual, por ejemplo, todos pontifican, ¿pero a quién preocupa la educación de los sentimientos?*

—Modern man inverts problems' ranks.

When it comes to sex education, for example, everyone pontificates, but who worries about the education of the sentiments?

#1,885

—*La destreza literaria consiste en mantenerle su temperatura a la frase.*

—Literary skill consists in keeping a phrase at the right temperature.

#1,886

—*No es porque las críticas al cristianismo parezcan válidas por lo que se deja de creer, es porque se deja de creer por lo que parecen válidas.*

—It is not because criticisms of Christianity appear valid that people stop believing; rather, it is because people stop believing that they appear valid.

#1,887

—*Toda época acaba en mascarada.*

—Every age ends in a masquerade.

#1,888

—*Para simular que conocemos un tema, lo aconsejable es adoptar su interpretación más reciente.*

—To feign knowledge of a subject, it is advisable to adopt its most recent interpretation.

#1,889

—*El dolor, el mal, el pecado, son evidencias sobre las cuales nos podemos apoyar sin temer que se quiebren.*

—Pain, evil, sin, are certainties we can lean on without fear that they will break.

#1,890

—*No es sólo al lector autóctono a quien la visión del crítico extranjero parece usualmente desenfocada, es también al lector foráneo.*

*Para apreciar mímica o crítica, en efecto, no se requiere ser crítico o mime.*

—It is not only to the native reader to whom the foreign critic's vision seems out of focus; it seems so to the foreign reader as well.

To appreciate pantomime or criticism, then, one need not be a critic or a mime.

**p. 310**

#1,891

—*Ya nadie ignora que “transformar el mundo” significa burocratizar al hombre.*

—No one now is ignorant of the fact that “transforming the world” means bureaucratizing man.

#1,892

- Condenarse a sí mismo no es menos pretencioso que absolverse.  
—To condemn oneself is no less pretentious than to absolve oneself.

#1,893

- Llamar obsoleto lo que meramente dejó de ser inteligible es un error vulgar.  
—To call obsolete what merely ceased to be intelligible is a vulgar error.

#1,894

- El poder corrompe más seguramente al que lo codicia que al que lo ejerce.  
—Power more surely corrupts the man who covets it than the man who exercises it.

#1,895

- Para lo que se necesita atrevimiento hoy es para no contribuir a ensuciar.  
—What daring is needed for today is not to contribute to defilement.

#1,896

- Las ideas liberales son simpáticas.  
*Sus consecuencias funestas.*  
—Liberal ideas are likeable.  
Their consequences ruinous.

#1,897

- La revolución parece ya menos técnica de un proyecto que droga para fugarse del tedio moderno a ratos perdidos.  
—Revolution already seems to be less a tactic for executing a plan than a drug for fleeing from modern boredom during one's spare time.

#1,898

- No esperemos que un éxito cualquier resulte sino de imprevisibles coincidencias.  
—Let us not expect any success to result from anything but unforeseeable coincidences.

**p. 311**

#1,899

- Más vale ver insultado lo que admiramos que utilizado.  
—It is better to see what we admire insulted rather than used.

#1,900

- Desconfiemos del que no sea capaz, en determinadas circunstancias, de sentimentalismo fofo.  
—Let us distrust the man who is not capable, in certain circumstances, of flabby sentimentality.

#1,901

- Al fin y al cabo, —¿qué llama “Progreso” el moderno?  
*Lo que le parece cómodo al tonto.*  
—In the end, what does modern man call “Progress”?  
Whatever seems convenient to the fool.

#1,902

—*Frente a los asaltos del capricho, la autenticidad necesita asirse a principios para salvarse. Los principios son puentes sobre los repentinos desbordamientos de una vida.*

—When faced with the assaults of caprice, authenticity needs to lay hold of principles to save itself.

Principles are bridges over a life's flash floods.

#1,903

—*Con las categorías admitidas por la mente moderna no logramos entender sino simplezas.*

—With the categories admitted by the modern mind we do not succeed in understanding anything but trifles.

#1,904

—*La eficacia de una acción inteligente es hoy tan problemática que no vale la pena disciplinar nuestras quimeras.*

—The effectiveness of an intelligent action is so uncertain today that it is not worth the trouble to discipline our wildest fantasies.

#1,905

—*El Olimpo, para una mente moderna, es simple picacho entre nubes.*

—Olympus, for a modern mind, is just a peak among the clouds.

**p. 312**

#1,906

—*El profeta no es confidente de Dios, sino harapo sacudido por borrascas sagradas.*

—The prophet is not God's confidant, but a rag blown about by sacred squalls.

#1,907

—*Nada patentiza mejor la realidad del pecado que el hedor de las almas que niegan su existencia.*

—Nothing makes more evident the reality of sin than the stench of souls that deny its existence.

#1,908

—*El único atributo que se puede sin vacilación denegarle al hombre es la divinidad.*

*Pero esa pretensión sacrílega, sin embargo, es el fermento de su historia, de su destino, de su esencia.*

—The only attribute that can without hesitation be denied man is divinity.

But that sacrilegious pretension, nevertheless, is the ferment of his history, of his destiny, of his essence.

#1,909

—*Admirar únicamente obras mediocres, o leer únicamente obras maestras, caracterizan al lector inculto.*

—Admiring only mediocre works, or reading only masterpieces, characterize the uncultivated reader.

#1,910

—*Todo esplendor terrestre es labor de manos atónitas, porque ningún esplendor depende de la voluntad humana.*

*Porque todo esplendor refuta la aserción radical del pecado.*

—All earthly splendor is the labor of astounded hands, because no splendor depends on the human will.

Because all splendor refutes the radical assertion of sin.

#1,911

—*El nacionalismo literario selecciona sus temas con ojos de turista.*

*De su tierra no ve sino lo exótico.*

—Literary nationalism selects its themes with the eyes of a tourist.

It sees nothing of its land but the exotic.

**p. 313**

#1,912

—*Reeducar al hombre consistirá en enseñarle de nuevo a estimar correctamente los objetos, i.e.: a necesitar pocos.*

—Reeducating man will consist of teaching him once again to value objects correctly: that is, to need few.

#1,913

—*Sin la influencia de lo que el tonto llama retórica, la historia no hubiese sido más que un tumulto sórdido.*

—Without the influence of what the fool calls rhetoric, history would have been nothing more than a sordid tumult.

#1,914

—*El pecado radical relega al pecador en un universo silencioso y gris que deriva a flor de agua, naufragio inerte, hacia la insignificancia inexorable.*

—Radical sin relegates the sinner to a silent, gray universe, drifting on the surface of the water, a lifeless shipwreck, toward inexorable insignificance.

#1,915

—*No es porque existan épocas “superadas” por lo que ninguna restauración es posible, sino porque todo es mortal.*

*El hijo no sucede a un padre superado, sino a un padre muerto.*

—It is not because there are ages that have been “surpassed” that no restoration is possible, but because everything is mortal.

The son does not succeed a father who has been surpassed, but a father who has died.

#1,916

—*Lo que descubrimos al envejecer no es la vanidad de todo, sino de casi todo.*

—What we discover as we age is not the vanity of everything, but of almost everything.

#1,917

—*El hombre emerge de la bestia al jerarquizar sus instintos.*  
—Man emerges from the beast when he orders his instincts hierarchically.

#1,918

—*La precisión en filosofía es una falsa elegancia.*  
*En cambio la precisión literaria es fundamento del acierto estético.*  
—Precision in philosophy is a false elegance.  
On the other hand, literary precision is the foundation of aesthetic achievement.

**p. 314**

#1,919

—*Del encuentro con dioses subterráneos cuidémonos de regresar dementes.*  
—Let us be careful not to return from an encounter with the gods of the netherworld as madmen.

#1,920

—*Los hombres no suelen habitar sino el piso bajo de sus almas.*  
—Men tend not to live on anything but the ground floor of their souls.

#1,921

—*La historia auténtica es transfiguración del acontecimiento bruto por la inteligencia y la imaginación.*  
—Authentic history is the transfiguration of the raw event by intelligence and imagination.

#1,922

—*El individuo no busca su identidad sino cuando desespera de su calidad.*  
—The individual does not search for his identity except when he despairs of his quality.

#1,923

—*El que le niega sus virtudes a la burguesía ha sido contaminado por el peor de sus vicios.*  
—Whoever denies the bourgeoisie its virtues has been infected with the worst of its vices.

#1,924

—*Desconfío del sistema que el pensamiento deliberadamente construye, confío en el que resulta de la constelación de sus huellas.*  
—I distrust the system deliberately constructed by thought; I trust in the one that results from the pattern of its footprints.

#1,925

—*El absolutista anhela una fuerza soberana que sojuzgue a las otras, el liberal una multitud de fuerzas débiles que se neutralicen mutuamente.*  
*Pero el mandamiento axiológico decreta jerarquías de fuerzas múltiples, vigorosas, y actuantes.*  
—The absolutist wishes for a sovereign force that will subdue all others, the liberal a multitude of weak forces that will neutralize each other.  
But the axiological commandment decrees hierarchies of multiple vigorous and active forces.

**p. 315**

#1,926

—*Ser estúpido es creer que se puede fotografiar el sitio que cantó un poeta.*

—To be stupid is to believe that it is possible to take a photograph of the place about which a poet sang.

#1,927

—*Las ideologías son ficticias cartas de marear, pero de ellas depende finalmente contra cuáles escollos se naufraga.*

*Si los intereses nos mueven, las estupideces nos guían.*

—Ideologies are fictitious nautical charts, but on them, in the end, depends against which reefs one is shipwrecked.

If interests move us, stupidities guide us.

#1,928

—*A la interpretación fisiológica recurre el que le tiene miedo al alma.*

—A man who has recourse to a physiological interpretation is a man who is afraid of the soul.

#1,929

—*Sin rutinas religiosas las almas desaprenden los sentimientos sutiles y finos.*

—Without religious routines souls unlearn subtle and polished sentiments.

#1,930

—*El apologista de cualquier causa cae fácilmente en la tentación de exceder su propio convencimiento.*

—The apologist of any cause falls easily into the temptation of exceeding his own conviction.

#1,931

—*En las elecciones democráticas se decide a quiénes es lícito oprimir legalmente.*

—Democratic elections decide who may be oppressed legally.

#1,932

—*Los errores nos distraen de la contemplación de la verdad induciéndonos a que los espantemos a gritos.*

—Errors distract us from the contemplation of the truth by inducing us to scare them away by shouting at them.

**p. 316**

#1,933

—*La Iglesia evitó su esclerosis en secta exigiéndole al cristiano que se exigiese perfección a sí mismo, no que se la exigiese al vecino.*

—The Church avoided sclerosing into a sect by demanding that the Christian demand perfection of himself, not that he demand it of his neighbor.

#1,934

—Desaparecida la clase alta, no hay ya dónde refugiarse de la suficiencia de la media y de la grosería de la baja.

—With the disappearance of the upper class, there is nowhere to take refuge from the smugness of the middle class and the rudeness of the lower class.

#1,935

—Optemos sin vacilar, pero sin esconder que los argumentos que rechazamos equilibran con frecuencia los que acogemos.

—Let us choose without hesitation, but without hiding the fact that the arguments we reject often balance those we accept.

#1,936

—No parece que las ciencias humanas, a diferencia de las naturales, lleguen a un estado de madurez donde las necesidades automáticamente sean obvias.

—It does not appear that the humanities, in contrast to the natural sciences, reach a state of maturity where anything idiotic is automatically obvious.

#1,937

—De los barrios bajos de la vida no se regresa más sabio, sino más sucio.

—From the slums of life one returns not wiser, but dirtier.

#1,938

—Todo rueda hacia la muerte, pero sólo lo carente de valor hacia la nada.

—Everything rolls toward death, but only what lacks value rolls toward nothingness.

#1,939

—Los “grandes hombres” son espectros luminosos que se desvanecen en la luz divina y en la noche plebeya.

—“Great men” are luminous specters that vanish in the divine light and in the plebeian night.

**p. 317**

#1,940

—Viviendo entre opiniones se olvida la importancia de un simple acento entre ideas.

—Living among opinions, one forgets the importance of a simple difference in accent between ideas.

#1,941

—Las cuatro o cinco proposiciones filosóficas invulnerables nos permiten tomar el pelo a las demás.

—The four or five invulnerable philosophical propositions allow us to pull the rest's leg.

#1,942

—El público contemporáneo es el primero al cual se le vende fácilmente lo que ni necesita, ni le gusta.

—The contemporary public is the first to readily buy what it neither needs nor likes.

#1,943

—*Los que decimos lo que pensamos, sin precaución ni reticencia, no somos aprovechables ni por quienes piensan como nosotros.*

—We who say what we think, without precaution or reticence, cannot be taken advantage of even by those who think like we do.

#1,944

—*El progresista sueña en la estabilización científica de la humanidad.*

—The progressive dreams of the scientific stablizing of humanity.

#1,945

—*La condición suficiente y necesaria del despotismo es la desaparición de toda especie de autoridad social no conferida por el Estado.*

—The necessary and sufficient condition of despotism is the disappearance of every kind of social authority not conferred by the State.

#1,946

—*Toda verdad nace entre un buey y un asno.*

—All truth is born between an ox and an ass.

#1,947

—*El más desastoso desatino en las letras es la observancia de la regla estética del día.*

—The most disastrous folly in letters is observance of the aesthetic rule of the day.

**p. 318**

#1,948

—*Los sueños de excelencia no merecen respeto sino cuando no disfrazan un vulgar apetito de superioridad.*

—Dreams of excellence do not deserve respect except when they do not disguise a vulgar appetite for superiority.

#1,949

—*El pueblo quiere lo que le sugieren que quiera.*

—The people wants what they suggest it should want.

#1,950

—*El especialista, cuando le inspeccionan sus nociones básicas, se eriza como ante una blasfemia y tiembla como ante un terremoto.*

—The specialist, when they examine his basic notions, bristles as if before a blasphemy and trembles as if in an earthquake.

#1,951

—*Entre el hombre y la nada se atraviesa la sombra de Dios.*

—Between man and nothingness passes the shadow of God.

#1,952

—*El ritualismo de las conversaciones cotidianas nos oculta misericordiosamente el moblaje elemental de las mentes entre las cuales vivimos.*

*Para evitarnos sobresaltos evitemos que nuestros interlocutores “eleven el debate.”*

—The ritualism of daily conversations mercifully hides from us how basic the furnishings of the minds among which we live are.

To avoid any shocks, let us prevent our interlocutors from “elevating the debate.”

#1,953

—*Debemos desconfiar de nuestro gusto pero creer sólo en él.*

—We should distrust our taste but believe only in it.

**p. 319**

#1,954

—*Una población escasa produce menos inteligencias medias que una población numerosa, pero puede producir un número igual o superior de talentos.*

*Las fuertes densidades demográficas son el caldo de cultivo de la mediocridad.*

—A limited population produces fewer ordinary intelligences than a numerous population, but it can produce an equal or greater number of talents.

Great demographic densities are the breeding grounds of mediocrity.

#1,955

—*El paladar es el único laboratorio idóneo al análisis de textos.*

—The palate is the only suitable laboratory for the analysis of texts.

#1,956

—*La claridad es virtud de quien no desconfía de lo que dice.*

—Clarity is the virtue of a man who does not distrust what he says.

#1,957

—*La sinceridad se vuelve pronto pretexto para decir boberías.*

—Sincerity soon becomes an excuse for saying stupid things.

#1,958

—*Los libros de que no quisiéramos despedirnos suelen ser aquellos a que rehuíamos acercarnos.*

—The books from which we would not like to part tend to be those which we refused to approach.

#1,959

—*La literatura no es droga psicológica, sino lenguaje complejo para decir cosas complejas.*

*Un texto melodramático o cacofónico, además de feo, es falso.*

—Literature is not a psychological drug, but a complex means of communication for saying complex things.

A melodramatic or cacophonous text, besides being ugly, is false.

**p. 320**

#1,960

—*El error camina casi siempre con más garbo que la verdad.*

—Error almost always walks more elegantly than the truth.

#1,961

—*Cuando la inteligencia de una sociedad se apresura, la crítica literaria parece más lúcida mientras más burda.*

—When a society's intelligence becomes plebeian, literary criticism appears more lucid, albeit cruder.

#1,962

—*No es la grandeza del hombre lo que me empeño en negar, sino la pretendida omnipotencia de sus manos.*

—It is not man's greatness I insist on denying, but the supposed omnipotence of his hands.

#1,963

—*Una ambición extrema nos protege del engreimiento.*

—An extreme ambition protects us against vanity.

#1,964

—*De la vulgaridad intelectual sólo se salva el que ignora lo que está de moda saber.*

—The only man who saves himself from intellectual vulgarity is the man who ignores what it is fashionable to know.

#1,965

—*El socialismo nació como nostalgia de la integración social destruida por el atomismo burgués.*

*Pero no entendió que la integración social no es compactación totalitaria de individuos, sino totalidad sistemática de una jerarquía.*

—Socialism arose as nostalgia for the social unity destroyed by bourgeois atomism.

But it did not understand that social unity is not the totalitarian condensing of individuals, but the systematic totality of a hierarchy.

#1,966

—*Llámense progresos los preparativos de las catástrofes.*

—What is called progress are preparations for a catastrophe.

#1,967

—*El descalabro de expertos es siempre espectáculo simpático.*

—It is always amusing to see experts suffer a setback.

**p. 321**

#1,968

—*El individualismo no es antítesis del totalitarismo sino condición.*

—*Totalitarismo y jerarquía, en cambio, son posiciones terminales de movimientos contrarios.*

—Individualism is not the antithesis of totalitarianism but a condition of it.

—Totalitarianism and hierarchy, on the other hand, are terminal positions of contrary movements.

#1,969

—*La compasión, en este siglo, es arma ideológica.*

—Compassion, in this century, is an ideological weapon.

#1,970

—*Finalmente tan sólo defendemos y atacamos con ahínco posiciones religiosas.*

—In the end we only defend and attack religious positions with zeal.

#1,971

—*El individualismo pregoná las diferencias, pero fomenta las similitudes.*

—Individualism proclaims differences but promotes similarities.

#1,972

—*El católico actual mira las “ideas científicas” con veneración estúpida.*

—The contemporary Catholic looks upon “scientific ideas” with a stupid reverence.

#1,973

—*Sólo pocos admirán sin preocuparse de que su admiración los desacredite o acredeite.*

—Only few admire without worrying whether their admiration discredits or recommends them.

#1,974

—*La libertad es derecho a ser diferente; la igualdad es prohibición de serlo.*

—Liberty is the right to be different; equality is a ban on being different.

#1,975

—*En las almas bien nacidas las normas se naturalizan.*

—In well-born souls norms become naturalized.

**p. 322**

#1,976

—*El liberalismo pregoná el derecho del individuo a envilecerse, siempre que su envilecimiento no estorbe el envilecimiento del vecino.*

—Liberalism proclaims the right of the individual to degrade oneself, provided one's degradation does not impede the degradation of one's neighbor.

#1,977

—*Cada nueva generación, en los dos últimos siglos, acaba mirando con nostalgia lo que parecía abominable a la anterior.*

—Each new generation, in the last two centuries, ends up looking with nostalgia on that which appeared abominable to the previous generation.

#1,978

—*Al individuo auténtico no es posible sumarlo, sólo es posible ordenarlo.*

—The authentic individual cannot be added up; he can only be placed in order.

#1,979

—*La dictadura es la tecnificación de la política.*

—Dictatorship is the technification of politics.

#1,980

—*Los lectores del escritor reaccionario jamás saben si conviene aplaudirlo con entusiasmo o patearlo con rabia.*

—A reactionary author's readers never know whether they should clap enthusiastically or boo furiously.

#1,981

—*Entre la dictadura de la técnica y la técnica de la dictadura el hombre ya no halla resquicio por donde escabullirse.*

—Between the dictatorship of technology and the technology of dictatorship, man no longer finds a crack through which he can slip away.

#1,982

—*Esperar que la vulnerabilidad creciente de un mundo crecientemente integrado por la técnica no exija un despotismo total, es mera tontería.*

—To hope that the growing vulnerability of a world increasingly integrated by technology will not demand a total despotism is mere foolishness.

**p. 323**

#1,983

—*La fortuna desmoraliza sin remedio cuando carece de función política adjunta.  
Hasta la plutocracia es preferible a la riqueza irresponsable.*

—Wealth is hopelessly demoralizing when no political function is attached to it.  
Even plutocracy is preferable to irresponsible riches.

#1,984

—*No engañemos a nadie: el diablo puede suministrar los bienes materiales que promete.*

—Let us deceive no one: the devil can deliver the material goods he promises.

#1,985

—*Los conflictos rara vez estallan a propósito de las verdaderas discrepancias.*

—Conflicts rarely break out over the true disagreements.

#1,986

—*El tonto muere de tedio sin preocupaciones económicas.*  
—Without economic concerns the fool dies from boredom.

#1,987

—*Las historias nacionales interesan hasta que el país se “moderniza.” Después bastan las estadísticas.*  
—National histories are interesting until the country “modernizes.”  
After that statistics are enough.

#1,988

—*Austeridad, resignación, modestia, según el dogma moderno, son servidumbres ideológicas.*  
—Austerity, resignation, modesty, according to modern dogma, are forms of ideological enslavement.

#1,989

—*La homogeneidad de una sociedad crece con el número de sus participantes.*  
—The homogeneity of a society increases with the number of its members.

**p. 324**

#1,990

—*La mentalidad moderna ignora que en el nivel meta-económico de la economía la intensidad de la demanda crece con la intensidad de la oferta, que el hambre allí no aumenta con la carencia sino con la abundancia, que el apetito se exacerba allí con la saciedad creciente.*  
—The modern mentality is ignorant of the fact that on the meta-economic level of the economy demand increases with supply, that hunger there does not increase with lack but with abundance, that appetite is irritated there by growing satiety.

#1,991

—*Hoy pretenden que perdonar sea negar que hubo delito.*  
—Today they are trying to make “to pardon” mean to deny that an offense was committed.

#1,992

—*Buscamos inútilmente el porqué de ciertas cosas porque debiéramos buscar el porqué de las contrarias.*  
—We search in vain for the explanation of certain things because we should search for the explanation of their opposites.

#1,993

—*Las reformas son las rampas de acceso a las revoluciones.*  
—Reforms are the entrance ramps to revolutions.

#1,994

—*El reaccionario neto no es soñador de pasados abolidos, sino cazador de sombras sagradas sobre las colinas eternas.*

—The pure reactionary is not a dreamer of abolished pasts, but a hunter of sacred shades on the eternal hills.

#1,995

—*Como el aparato intelectual de nuestros contemporáneos es únicamente sensible a ideas de frecuencia autorizada por los dogmas modernos, las democracias astutas comprendieron de la superfluidad de la censura.*

—As the intellectual apparatus of our contemporaries is only sensitive to ideas of a frequency authorized by modern dogmas, astute democracies have understood the superfluity of censorship.

**p. 325**

#1,996

—*Ante la Iglesia actual (clero—liturgia—teología) el católico viejo se indigna primero, se asusta después, finalmente revienta de risa.*

—At the thought of the current Church (clergy, liturgy, theology), an old Catholic first becomes indignant, then astonished, and finally he just bursts out in laughter.

#1,997

—*El más impúdico espectáculo es el de la palpitación voluptuosa con que una muchedumbre escucha al orador que la adula.*

—The most shameless spectacle is that of the voluptuous throbbing with which a crowd listens to the orator who adores it.

#1,998

—*El intelectual emancipado comparte con sus coetáneos el “gusto personal” de que se ufana.*

—The emancipated intellectual shares with his contemporaries the “personal taste” he prides himself on.

#1,999

—*Escamado por la vehemencia con que el artista le recuerda sus célebres desatinos, el crítico camina con pasos aprensivos, temiendo que patentes fealdades resulten insólitas bellezas.*

*No es para admirar para lo que se necesita hoy intrepidez, es para reprobar.*

—Cowed by the vehemence with which the artist reminds him of his famous follies, the critic walks with cautious steps, fearing that patent ugliness might end up being unusual beauty.

It is not in order to admire that one requires courage today; it is in order to censure.

#2,000

—*La compasión que les manifestamos a los unos nos sirve para justificar la envidia que nos despiertan los otros.*

—The compassion we display to some serves for us to justify the envy which others awaken in us.

#2,001

—*El encomio de la justicia nos embriaga, porque nos parece apología de la pasión, justa o injusta, que nos ciega.*

—A paean to justice intoxicates us, because it seems to us to be an apology for the passion, just or unjust, which blinds us.

**p. 326**

#2,002

—*Si se aspira tan sólo a dotar de un número creciente de artículos a un número creciente de seres, sin que importe la calidad de los seres, ni de los artículos, el capitalismo es la solución perfecta.*

—If one only aspires to provide a growing number of persons with a growing number of goods, without worrying about the quality of the persons, or of the goods, then capitalism is the perfect solution.

#2,003

—*Los partidos políticos contemporáneos han acabado confluendo hasta en la misma retórica.*

—Contemporary political parties have ended up converging even in their rhetoric.

#2,004

—*El profesional nunca confiesa que en la ciencia que practica abundan verdades insignificantes.*

—The professional never admits that in the science he practices insignificant truths abound.

#2,005

—*Aún para la compasión budista el individuo es sólo sombra que se desvanece.*

*La dignidad del individuo es impronta cristiana sobre arcilla griega.*

—Even for Buddhist compassion, the individual is only a shadow that vanishes.

The dignity of the individual is a Christian cast made out of Greek clay.

#2,006

—*El que se cree original sólo es ignorante.*

—Whoever believes he is original is just ignorant.

#2,007

—*La auténtica superioridad le es insoportable al tonto.*

*Sus simulacros, en cambio, lo embelesan.*

—Authentic superiority is intolerable for the fool.

Its simulacra, on the other hand, fascinate him.

#2,008

—*Sobre los verdaderos resultados de una revolución previa consultemos a los revolucionarios que preparan la siguiente.*

—For the true results of a previous revolution, let us consult the revolutionaries who are preparing the next one.

**p. 327**

#2,009

—*El escritor debe saber que pocos lo verán por muchos que lo miren.*

—A writer should know that only a few of those who look at him will actually see him.

#2,010

—*El hombre sale menos a caza de verdades que de escapatorias.*

—Man goes out hunting less for truths than for ways of getting out.

#2,011

—*El que no pregoná panaceas no adquiere el compromiso de contestar preguntas para las que no tiene respuestas.*

—The man who does not claim to have panaceas does not become obliged to answer questions to which he has no answers.

#2,012

—*Toda sociedad nace con enemigos que la acompañan en silencio hasta la encrucijada nocturna donde la degüellan.*

—Every society is born with enemies who accompany it in silence until they ambush it at night and slit its throat.

#2,013

—*Mientras más grande sea un país democrático más mediocres tienen que ser sus gobernantes: son elegidos por más gente.*

—The larger a democratic country is, the more mediocre its rulers must be: they are elected by more people.

#2,014

—*El olor del pecado de soberbia atrae al hombre como el de la sangre a la fiera.*

—The scent of the sin of pride attracts man like blood attracts a wild beast.

#2,015

—*La humanidad localiza usualmente el dolor donde no está la herida, el pecado donde no está la culpa.*

—Humanity usually locates the pain where the injury is not, the sin where the fault is not.

**p. 328**

#2,016

—*De la riqueza o del poder debiera sólo hablar el que no alargó la mano cuando estuvieron a su alcance.*

—The only man who should speak of wealth or power is one who did not extend his hand when they were within his reach.

#2,017

—*El que quiera saber cuáles son las objeciones graves al cristianismo debe interrogarnos a nosotros.*

*El incrédulo sólo objeta boberías.*

—Whoever wants to know what the serious objections to Christianity are should ask us.

The unbeliever makes only stupid objections.

#2,018

—*Las supuestas “leyes sociológicas” son hechos históricos más o menos extensos.*

—The alleged “laws of sociology” are more or less extensively documented historical facts.

#2,019

—*Nuestra herencia espiritual es tan opulenta que hoy le basta explotarla al tonto astuto para parecerle más inteligente al tonto lerdo que un hombre inteligente de ayer.*

—Our spiritual inheritance is so opulent that today an astute fool has only to exploit it in order to seem more intelligent to a slow-witted fool than an intelligent man from yesterday.

#2,020

—*La instrucción no cura la necedad, la pertrecha.*

—Formal instruction does not cure foolishness; it arms it.

#2,021

—*La suficiencia colectiva llega a repugnar más que la individual. El patriotismo debe ser mudo.*

—Collective pretentiousness comes to be more revolting than individual pretentiousness.

Patriotism should be mute.

#2,022

—*El diablo patrocina el arte abstracto, porque representar es someterse.*

—The devil is the patron of abstract art, because to represent is to submit.

**p. 329**

#2,023

—*Asistimos hoy a una proliferación exuberante de muchedumbres no-europeas, pero por ninguna parte asoman civilizaciones nuevas, amarillas, cobrizas, o negras.*

—We are witnesses today to an exuberant proliferation of non-European crowds, but nowhere do any new, yellow, brown, or black civilizations arise.

#2,024

—*Las historias nacionales han venido a desembocar todas en un occidentalismo degenerado.*

—National histories have all finally flowed into a degenerate Occidentalism.

#2,025

—*El demócrata se consuela con la generosidad del programa de la magnitud de las catástrofes que engendra.*

—The democrat comforts himself with the generosity of the program over the magnitude of the disasters it produces.

#2,026

—*Mediante la noción de “evolución cultural,” el antropólogo demócrata trata de esquivar las interrogaciones biológicas.*

—By means of the notion of “cultural evolution,” the democratic anthropologist tries to avoid questions of biology.

#2,027

—*Tan estúpido es “tener fe” (sin saber en quién) como anhelar “una fe” (sin saber cuál).*

—It is as stupid to “have faith” (without knowing in whom) as to yearn for “a faith” (without knowing which one).

#2,028

—*El titanismo del arte moderno comienza con el titanismo heroico de Miguel-Ángel y concluye con el titanismo caricatural de Picasso.*

—The titanism of modern art begins with the heroic titanism of Michelangelo and concludes with the cartoonish titanism of Picasso.

**p. 330**

#2,029

—*Cuando entendemos lo que entendieron los que parecieron entender, quedamos estupefactos.*

—When we understand what those who seemed to understand [really] understood, we are dumbfounded.

#2,030

—*La izquierda nunca atribuye su fracaso a error de diagnóstico sino a perversidad de los hechos.*

—The left never attributes its failure to a mistaken diagnosis but to the perversity of events.

#2,031

—*Para oprimir al pueblo es necesario suprimir en nombre del pueblo lo que se distinga del pueblo.*

—In order to oppress the people, it is necessary to suppress in the name of the people that which stands out from the people.

#2,032

—*El que no se mueve entre obras de arte como entre animales peligrosos no sabe entre qué se mueve.*

—Whoever does not move among works of art as if among dangerous animals does not know among what he moves.

#2,033

—*A los filósofos cristianos les ha costado trabajo tomar el pecado en serio, es decir: ver qué trasciende los fenómenos éticos.*

—It has taken Christian philosophers work to take sin seriously, that is to say: to see that it transcends ethical phenomena.

#2,034

—*El apostolado pervierte de dos maneras: o induciendo a mitigar para adormecer, o a exagerar para despertar.*

—Apostolate perverts in two ways: by inducing one either to mitigate in order to lull to sleep, or to exaggerate in order to arouse.

#2,035

—*La condescendencia teórica con el vicio no es prueba de liberalidad y de elegancia, sino de vulgaridad.*

—Theoretical affability toward vice is not a proof of liberality and elegance, but of vulgarity.

#2,036

—*La fe no es convicción que debamos defender, sino convicción contra la cual no logramos defendernos.*

—Faith is not a conviction we ought to defend, but a conviction we do not succeed in defending ourselves against.

**p. 331**

#2,037

—*El pueblo no se convierte a la religión que predica una minoría militante, sino a la que impone una minoría militar. Cristianismo o Islamismo lo supieron; el comunismo lo sabe.*

—The people does not convert to the religion preached by a militant minority, but to the one imposed by a militant minority. Christianity and Islam knew it; Communism knows it.

#2,038

—*Reduczcamos nuestros asertos sobre el hombre a especificaciones sobre estratos de individuos.*

—Let us limit our assertions about man to specifications about strata of individuals.

#2,039

—*Lo convencional no tiene por qué ser defecto estético, siendo mero rasgo sociológico.*

—The conventional is not necessarily an aesthetic defect, since it is merely a sociological trait.

#2,040

—*Al subjetivismo petulante del que se cree medida se contrapone el subjetivismo humilde del que se niega a ser eco.*

—To the petulant subjectivism of the man who believes he is the measure [of all things] is opposed the humble subjectivism of the man who refuses to be an echo.

#2,041

—*Nadar contra la corriente no es necedad si las aguas corren hacia cataratas.*

—Swimming against the current is not idiotic if the waters are racing toward a waterfall.

#2,042

—*El pensador contemporáneo nos conduce por un laberinto de conceptos a un lugar público.*

—The contemporary thinker leads us through a labyrinth of concepts to a public place.

#2,043

—*Las facciones del circo no fueron partidos políticos; los partidos políticos de hoy son facciones de circo.*

—The circus factions were not political parties; today's political parties are circus factions.

**p. 332**

#2,044

—*Salvo el reaccionario, hoy sólo encontramos candidatos a administradores de la sociedad moderna.*

—With the exception of the reactionary, today we only meet candidates for [positions as] administrators of modern society.

#2,045

—*El análisis crítico que practica la crítica actual es ilegible y vuelve ilegible la obra que analiza.*

—The critical analysis practiced by contemporary criticism is unreadable and makes the work it analyzes unreadable.

#2,046

—*Hoy el individuo tiene que ir reconstruyendo dentro de sí mismo el universo civilizado que va desapareciendo en torno suyo.*

—Today the individual must gradually reconstruct inside himself the civilized universe that is disappearing around him.

#2,047

—*Enseñar literatura es enseñarle al alumno a creer que admira lo que no admira.*

—To teach literature is to teach the pupil to believe that he admires what he does not admire.

#2,048

—*Si el poder de una imagen dependiera de la clase de recuerdos que evoca según el psicoanalista, ninguna imagen despertaría nostalgia sino risa.*

—If the power of an image depended on the type of memories that it invokes according to the psychoanalyst, any image would provoke not nostalgia but laughter.

#2,049

—*La compasión es la mejor excusa de la envidia.*

—Compassion is the best excuse for envy.

#2,050

—*El sufragio popular es hoy menos absurdo que ayer: no porque las mayorías sean más cultas, sino porque las minorías lo son menos.*

—Popular suffrage is less absurd today than yesterday: not because the majorities are more cultured, but because the minorities are less so.

#2,051

- Librar al hombre es sujetarlo a la codicia y al sexo.*  
—To liberate man is to subject him to greed and sex.

**p. 333**

#2,052

- Aprender que los bienes más valiosos son los menos raros cuesta un largo aprendizaje.*  
—To learn that the most valuable goods are the least rare requires a long apprenticeship.

#2,053

- Después de ver el trabajo explotar y arrasar el mundo, la pereza parece madre de las virtudes.*  
—After seeing work exploit and demolish the world, laziness seems like the mother of the virtues.

#2,054

- La vanidad nacionalista del ciudadano de país importante es la más divertida: la diferencia entre el ciudadano y su país siendo allí mayor.*  
—The nationalist vanity of the citizen of an important country is the most amusing, since the difference between the citizen and his country is greater there.

#2,055

- Padre moderno es el dispuesto a sacrificios pecuniarios para que sus hijos no lo prolonguen, ni lo reemplacen, ni lo imiten.*  
—A modern father is one who is ready to make financial sacrifices so that his children will not prolong his life, replace him, or imitate him.

#2,056

- No debemos asustarnos: lo que admiramos no muere.  
Ni regocijarnos: lo que detestamos tampoco.*  
—We should not be frightened: what we admire does not die.  
Nor be delighted: neither does what we detest.

#2,057

- El diálogo no consiste en inteligencias que discuten sino en vanidades que se afrontan.*  
—Dialogue does not consist of intelligences discussing with each other but of vanities confronting each other.

**p. 334**

#2,058

- Todo episodio revolucionario necesita que un partidario lo relate y que un adversario lo explique.*  
—Every episode of a revolution needs a partisan to relate it and an adversary to explain it.

#2,059

- El hombre habla de la relatividad de la verdad, porque llama verdades sus innúmeros errores.*  
—Man speaks of the relativity of truth because he calls his innumerable errors truths.

## #2,060

—*La incuria con que la humanidad actual disipa sus bienes parece indicar que no espera descendientes.*

—The carelessness with which contemporary humanity is squandering its goods appears to indicate that it does not expect to have descendants.

## #2,061

—*Las lenguas clásicas tienen valor educativo porque están a salvo de la vulgaridad con que la vida moderna corrompe las lenguas en uso.*

—The classical languages have educational value because they are safe from the vulgarity with which modern life corrupts languages in use.

## #2,062

—*El número de cosas censurables se le reduce enormemente al que cesa de envidiar.*

—The number of censorable things is greatly reduced when one ceases to covet.

## #2,063

—*La educación sexual se propone facilitarle al educando el aprendizaje de las perversiones sexuales.*

—The purpose of sex education is to make it easier to learn sexual perversions.

## #2,064

—*Cuando los acontecimientos lo maltratan el pesimista invoca derechos.*

—When events mistreat him the pessimist invokes rights.

## #2,065

—*El ateo se consagra menos a verificar la inexistencia de Dios que a prohibirle que exista.*

—The atheist devotes himself less to proving that God does not exist than to forbidding Him to exist.

## **p. 335**

## #2,066

—*Quien se atreve a pedir que el instante se detenga y que el tiempo suspenda su vuelo se rinde a Dios; quien celebra futuras armonías se vende al diablo.*

—Whoever dares to ask that the moment stop and time suspend its flight surrenders himself to God; whoever celebrates future harmonies sells himself to the devil.

## #2,067

—*Lo que el economista llama “inflación de costos” es un desbordamiento de codicias.*

—What the economist calls the “inflation of costs” is an outbreak of greed.

## #2,068

—*La ciudad que imagina todo utopista es siempre cursi—comenzando por la del Apocalipsis.*

—The city imagined by every utopian is always tacky—beginning with that of the Apocalypse.

#2,069

—*Toda sociedad finalmente estalla con la expansión de la envidia.*  
—Every society eventually bursts when envy expands too far.

#2,070

—“Pueblo” es la suma de los defectos del pueblo.  
*Lo demás es elocuencia electoral.*  
—“People” is the sum of the defects of the people.  
The rest is campaign rhetoric.

#2,071

—*Los sueños del hombre no son imposibles, ni culpables, imposible y culpable es creerse el hombre capaz de colmarlos.*  
—Man’s dreams are not impossible, nor blameworthy; it is impossible and blameworthy for man to believe that he is capable of satisfying them.

#2,072

—*La imposibilidad de encontrar soluciones nos enseña que debemos consagrarnos a ennoblecer los problemas.*  
—The impossibility of finding solutions teaches us that we should devote ourselves to ennobling the problems.

**p. 336**

#2,073

—*El lector verdadero se agarra al texto que lee como un naufrago a una tabla flotante.*  
—The true reader clings to the text he reads like a shipwrecked man to a floating plank.

#2,074

—*Todos tenemos llave de la puerta que se abre sobre la paz luminosa y noble del desierto.*  
—We all have a key to the door that opens onto the luminous and noble peace of the desert.

#2,075

—*Al suprimir la noción de historia cíclica, el cristianismo no le descubrió sentido a la historia, destacó meramente la irreemplazable importancia del irreemplazable individuo.*  
—By overcoming the notion of cyclical history, Christianity did not discover the meaning of history; it merely emphasized the irreplaceable importance of the irreplaceable individual.

#2,076

—*La inteligencia debe batallar sin tregua contra la esclerosis de sus hallazgos.*  
—Intelligence should battle without respite against the sclerosing of its findings.

#2,077

—*El moderno se imagina que basta abrir las ventanas para curar la infección del alma, que no se necesita barrer la basura.*  
—Modern man imagines that it is sufficient to open the windows in order to cure the soul’s infection, that it is not necessary to clear out the trash.

#2,078

—*No existe problema comprensible fuera de su situación histórica, ni problema reducible todo a ella.*

—No problem exists which can be understood outside its historical context, nor which can be completely reduced to it.

#2,079

—*Toda solución política es coja; pero algunas cojean con gracia.*

—Every political solution limps, but some limp with grace.

**p. 337**

#2,080

—*Cuando la astucia comercial de los unos explota la beatería cultural de los otros, se dice que la cultura se difunde.*

—When the business acumen of some exploits the cultural sanctimoniousness of others, one says that culture is spreading.

#2,081

—*El fenómeno de la degradación del pueblo en plebe es el mismo, degrádese en plebe pobre o en plebe rica.*

—The phenomenon of the degradation of the people into rabble is the same, no matter whether it is into poor rabble or rich rabble.

#2,082

—*Aun en contra del idioma intelectual de un tiempo no se puede escribir sino en él.*

—Even in opposition to the intellectual language of a time one cannot help but write in it.

#2,083

—*La negación radical de la religión es la más dogmática de las posiciones religiosas.*

—The radical negation of religion is the most dogmatic of religious positions.

#2,084

—*El apologista católico rara vez distingue entre lo que hay que rechazar con respeto y lo que hay que aplastar con desdén.*

—The Catholic apologist rarely distinguishes between what must be rejected with respect and what must be crushed with contempt.

#2,085

—*Quien no juega simultáneamente sobre el tablero de la máxima generalidad y el de la máxima particularidad ignora el juego de las ideas.*

—Whoever does not simultaneously play upon the board of maximum generality and the board of maximum particularity knows nothing of the game of ideas.

**p. 338**

#2,086

—*La voz de Dios no repercute hoy entre peñascos, truena en los porcentajes de las encuestas sobre opinión pública.*

—The voice of God does not echo today among craggy peaks; it thunders among the percentages in public opinion polls.

#2,087

—*El que irrita es el que pretende que a la solución que adopta se llega por un camino impersonal, el que no quiere responsabilizarse de lo que asume.*

—An irritating man is one who claims that the solution he adopts has been reached in an impersonal way, the one who does not want to take responsibility for what he adopts.

#2,088

—*La vulgaridad colonizó la tierra.*

*Sus armas han sido la televisión, la radio, la prensa.*

—Vulgarity colonized the earth.

Its weapons have been the television, the radio, the press.

#2,089

—*El ateísmo democrático no disputa la existencia de Dios, sino su identidad.*

—Democratic atheism does not dispute the existence of God, but rather His identity.

#2,090

—*El modernismo se ingenia con astucia para no presentar su teología directamente, sino mediante nociones profanas que la impliquen.*

*Evita anunciarle al hombre su divinidad, pero le propone metas que sólo un dios alcanzaría o bien proclama que la esencia humana tiene derechos que la suponen divina.*

—Modernism ingeniously finds a way not to present its theology directly, but rather through profane notions that imply it.

It avoids announcing to man his divinity, but proposes goals that only a god could reach, or rather proclaims that the essence of man has rights which assume he is divine.

**p. 339**

#2,091

—*La sensibilidad no proyecta una imagen sobre el objeto, sino una luz.*

—Sensibility does not project an image on its object, but a light.

#2,092

—*Cuando el teólogo explica el porqué de algún acto de Dios, el oyente oscila entre indignación e hilaridad.*

—When the theologian explains the reason for some act of God, the listener wavers between indignation and laughter.

#2,093

- Entender suele consistir en falsear lo aparentemente entendido reduciéndolo a términos supuestamente inteligibles porque concuerdan con nuestros prejuicios del momento.  
—Understanding tends to consist of falsifying what is apparently understood, by reducing it to terms that are supposedly intelligible because they agree with our prejudices at the moment.

#2,094

- Los gestos públicos deberían estar regulados por el más estricto formalismo para impedir esa espontaneidad fingida que tanto place al tonto.  
—Public gestures ought to be regulated by the strictest formalism to prevent that feigned spontaneity that so pleases the fool.

#2,095

- El placer con que recorremos la trocha que un sistema nos abre en el bosque hace olvidar que de lado y lado la selva queda intacta.  
—The pleasure with which we walk down the trail that a system opens up for us in the woods makes us forget that on each side the forest remains intact.

#2,096

- Para entender un texto hay que girar a su alrededor lentamente, ya que nadie se introduce en él sino por invisibles posternas.  
—To understand a text, one must walk around it slowly, since no one gets in except through invisible posterns.

**p. 340**

#2,097

- El tonto no renuncia a un error mientras no pasa de moda.  
—The fool does not renounce an error unless it goes out of fashion.

#2,098

- Aún el más tonto vive noches durante las cuales sus defensas contra la verdad se agrietan.  
—Even the greatest fool endures nights during which his defenses against the truth waver.

#2,099

- Lo que nos desconcierta cura momentáneamente nuestra tontería.  
—What disconcerts us momentarily cures our stupidity.

#2,100

- Gran artista es obviamente el que desconcierta.  
Pero gran artista no es el que planea desconcertar, sino el que comienza desconcertándose a sí mismo.  
—A great artist is obviously one who is disconcerting.  
But a great artist is not one who plans on being disconcerting, but one who begins by disconcerting himself.

#2,101

—*Las ciencias, particularmente las ciencias humanas, vienen depositando sucesivos estratos de barbarismos sobre la literatura.*

—The sciences, particularly the social sciences, are depositing successive strata of barbarisms on top of literature.

#2,102

—*La trascendencia es la región inabordable hacia la cual aspiran innúmeras rectas truncadas.*

—Transcendence is the inaccessible region to which aspire innumerable truncated straight lines.

#2,103

—*El relativismo es la solución del que es incapaz de poner las cosas en orden.*

—Relativism is the solution of one who is incapable of putting things in order.

**p. 341**

#2,104

—*Del XVIII el hombre del XX parece haber heredado sólo la sequedad del alma, y del XIX sólo la retórica.*

—From the 18th century 20th-century man seems to have inherited only his dryness of soul, and from the 19th century only his rhetoric.

#2,105

—*Desde que el XVIII descubrió la “sensibilidad,” la tarea filosófica sería ha consistido en aislar allí capacidades específicas de percepción confundidas con estados psicológicos pasivos. Conciencia ética, conciencia estética, conciencia religiosa.*

—Since the 18th century discovered “sensitivity,” the serious philosophical task has consisted in isolating in it specific capacities for perception which are confused with passive psychological states.

Ethical consciousness, aesthetic consciousness, religious consciousness.

#2,106

—*Una época no es sus ideas, ni sus hechos, sino su fugaz acento.*

—An epoch is not its ideas, nor its events, but its elusive accent.

#2,107

—*El aficionado que los profesionales admiten en el hipódromo suele ganar la carrera.*

—The amateur whom the professionals allow onto the track often wins the race.

#2,108

—*En el último rincón del laberinto del alma gruñe un simio asustado.*

—In the last corner of the labyrinth of the soul grunts a frightened ape.

#2,109

—*La buena pintura le corta el lirismo al crítico de arte.*

—A good painting cuts short the art critic's lyricism.

[#2,110](#)

—*La dicha camina con los pies desnudos.*

—Happiness walks barefoot.

**#2,111 — #2,574**

**Selected Aphorisms from**

*Nuevos Escolios a un Texto Implícito II (1986)*

**p. 345**

#2,111

—*Lo que importa a casi todos no es tener razón sino tenerla ellos.*

—What matters to nearly everyone is not being right, but that they be right.

#2,112

—*Las razones no se mueven, pero los argumentos descienden con el tiempo de clase intelectual en clase intelectual hasta el suelo.*

*En los discursos se consumen argumentos podridos.*

—Reasons do not move, but arguments descend with time from intellectual class to intellectual class until they reach the ground.

In discourses rotten arguments are consumed.

#2,113

—*El mayor irrespeto con la obra de arte está en tratarla como objeto costoso.*

*Ningún ricacho, felizmente, puede colgar un poema en las paredes de su casa.*

—The greatest disrespect that can be paid to a work of art is to treat it as an expensive object.

No nouveau riche, fortunately, can hang a poem on the walls of his home.

#2,114

—*Lúgubre, como un proyecto de desarrollo urbano.*

—Dismal, like an urban development project.

#2,115

—*A la trivialización que invade el mundo podemos oponernos resucitando a Dios por retaguardia.*

—We can resist the trivialization that is invading the world by resurrecting God as our rearguard.

**p. 346**

#2,116

—*Los individuos civilizados no son productos de una civilización, sino su causa.*

—Civilized individuals are not products of a civilization, but its cause.

#2,117

—*Al observar quiénes obtienen lo que deseamos, nos importa menos obtenerlo.*

—Once we notice who it is that obtains what we desire, we do not care as much to obtain it.

#2,118

—*La importancia que le atribuye al hombre es el enigma del cristianismo.*

—The importance it attributes to man is the enigma of Christianity.

#2,119

—*Lo más conmovedor de las “inquietudes intelectuales” del joven son las boberías con que las serena.*

—The most pitiful thing about a youth's “intellectual concerns” are the stupid things with which he relieves them.

#2,120

- La sociedad que no disciplina actitudes y gestos renuncia a la estética social.*  
—The society that does not discipline attitudes and gestures renounces social aesthetics.

#2,121

- El periódico recoge la basura del día anterior para desayunarnos con ella.*  
—The newspaper collects the previous day's garbage in order to feed it to us for breakfast.

#2,122

- La única precaución está en rezar a tiempo.*  
—The only precaution is praying on time.

#2,123

- Desde hace dos siglos llaman “libre pensador” al que cree conclusiones sus prejuicios.*  
—For the last two centuries ago they have called a “free thinker” the man who believes his prejudices are conclusions.

**p. 347**

#2,124

- Un pensamiento no debe expandirse simétricamente como una fórmula, sino desordenadamente como un arbusto.*  
—A thought should not expand symmetrically like a formula, but disorderly like a shrub.

#2,125

- La falsa elegancia es preferible a la franca vulgaridad.*  
*El que habita un palacio imaginario se exige más a sí mismo que el que se arrollana en una covacha.*  
—False elegance is preferable to genuine vulgarity.  
The man who dwells in an imaginary palace demands more from himself than the man who is happy with his hovel.

#2,126

- Al hacer un juicio de valor no invoquemos nunca autoridades.*  
*El juicio de valor se atestigua a sí mismo. Todo argumento lo degrada.*  
—When we make a value judgment let us never invoke authorities.  
The value judgment testifies to itself. Every argument degrades it.

#2,127

- Sólo nosotros mismos podemos envenenar las heridas que nos hagan.*  
—Only we can poison the wounds inflicted on us.

#2,128

- La imparcialidad es a veces simple insensibilidad.*  
—Impartiality is at times simple insensitivity.

#2,129

- La buena educación parece un producto aromático del siglo XVIII que se evaporó.*  
—Good breeding seems like a fragrance from the 18th century that evaporated.

#2,130

- El marxista comienza a incomodarse porque ya lo miran con más curiosidad que susto.*  
—The Marxist is beginning to feel uncomfortable because he is already viewed with more curiosity than dread.

**p. 348**

#2,131

- El alma donde esperan secretas semillas no se espanta con las lluvias que se anuncian entre rumores de tormenta.*  
—The soul where secret seeds await is not frightened by the rains that are heralded by the rumbling of thunder.

#2,132

- El poder no corrompe, libera la corrupción larvada.*  
—Power does not corrupt; it frees up latent corruption.

#2,133

- Se habla de “sociedad de consumo” para ocultar—ya que la producción es ideal progresista—que se trata de sociedad de producción.*  
—One speaks of a “consumer society” in order to conceal—since production is the progressive ideal—that one is dealing with a production society.

#2,134

- Las fuerzas que han de arruinar una civilización colaboran desde su nacimiento con las fuerzas que la construyen.*  
—The forces that will ruin a civilization collaborate from its birth with the forces that construct it.

#2,135

- Las revoluciones victoriosas han sido desbordamientos de codicias. Sólo las revoluciones derrotadas suelen ser insurrecciones de oprimidos.*  
—Victorious revolutions have been outbursts of greed. Only defeated revolutions tend to be insurrections of the oppressed.

#2,136

- La “instrucción religiosa” parece a veces inventada para contrarrestar la eficacia religiosa de la liturgia.*  
—“Religious instruction” appears at times to have been invented in order to counteract the religious effectiveness of the liturgy.

#2,137

- La sensibilidad religiosa oprimida por la Iglesia se refugia en extravagantes catacumbas.*  
—The religious sensibility oppressed by the Church takes refuge in strange catacombs.

**p. 349**

#2,138

- El tañido de un esquilón conventual penetra en zonas del alma en donde no llega una voz campanuda.*

—The tolling of a monastery bell penetrates into areas of the soul not reached by a sonorous voice.

#2,139

- Tres factores han corrompido, en América, la noble reciedumbre de la lengua española: el solecismo mental de inmigrante no-hispano, la facundia pueril del negro, la melancolía huraña y sumisa del indio.*

—Three factors have corrupted, in America, the noble vigor of the Spanish language: the mental solecism of the non-Hispanic immigrant, the child-like eloquence of the black, and the shy, submissive melancholy of the Indian.

#2,140

- Apetitos, codicias, pasiones, no amenazan la existencia del hombre mientras no se proclamen derechos del hombre, mientras no sean fermentos de divinidad.*

—Appetites, greed, passions, do not threaten man's existence so long as they do not proclaim themselves rights of man, as long as they are not ferments of divinity.

#2,141

- Ser de “derecho divino” limitaba al monarca; el “mandatario del pueblo” es el representante del Absolutismo absoluto.*

—Being of “divine right” limited the monarch; the “representative of the people” is the representative of absolute Absolutism.

#2,142

- Al texto que dejamos reposar se le desprenden solas las palabras sobrantes.*

—From the text we leave in peace only the excess words are removed.

#2,143

- El pasado parece no haber dejado herederos.*

—The past appears not to have left any heirs.

#2,144

- El cinismo, como toda actitud dogmática, es demasiado fácil.*

—Cynicism, like every dogmatic attitude, is too easy.

**p. 350**

#2,145

—*El moderno se serena pensando que “todo tiene solución.” ¡Cómo si no las hubiese siniestras!*

—Modern man comforts himself by thinking that “everything has a solution.” As if there were no sinister solutions!

#2,146

—*Para confundir sobre la ambigüedad, basta la claridad.*

—To cause confusion, ambiguity is more than enough; clarity suffices.

#2,147

—*La generalización inteligente debe llevar la impronta decifrable del hecho particular que la suscita.*

—The intelligent generalization should bear the decipherable imprint of the particular fact that gives rise to it.

#2,148

—*Hay ideas que nos llaman y se van, como un aletazo nocturno a una ventana.*

—There are ideas that call us and leave, like the beating of wings on a window during the night.

#2,149

—*El técnico le habla al lego con petulancia de hechicero.*

—The technician speaks to the layman like an insolent sorcerer.

#2,150

—*La sonrisa es divina, la risa humana, la carcajada animal.*

—Smiles are divine, laughs human, guffaws bestial.

#2,151

—*A nada importante se llega simplemente caminando.*

*Pero no basta saltar para cruzar el abismo, hay que tener alas.*

—Nothing important is reached simply by walking.

But jumping is not enough to cross the abyss; one must have wings.

#2,152

—*En política sólo vale la pena escuchar la crítica que tiene principios pero no pautas.*

—In politics it is only worth the trouble to listen to the criticism that has principles but not guidelines.

**p. 351**

#2,153

—*La desaparición del campesinato y de las humanidades clásicas rompió la continuidad con el pasado.*

—The disappearance of the peasantry and of the classical humanities ruptured the continuity with the past.

#2,154

—*Hoy el hombre culto entiende mejor hasta un rústico doctrinal de magia que a su vecino.*  
—Today the learned man understands even a rustic spell book better than he understands his neighbor.

#2,155

—*Los pecados que parecen “espléndidos” desde lejos no son más desde cerca que pequeños episodios sórdidos.*  
—Sins that appear “splendid” from afar are from close up nothing more than small sordid episodes.

#2,156

—*En no ver en el crimen sino el arrojo del asesino consiste la estupidez del inmoralismo.*  
—The stupidity of immoralism consists of seeing in the crime nothing but the murderer's fearlessness.

#2,157

—*El político, en una democracia, se convierte en bufón del pueblo soberano.*  
—The politician, in a democracy, becomes the jester of the sovereign people.

#2,158

—*El hombre acaba motivado por los motivos que le dicen tener. Bestia si le dicen que su alma muere con el alma de las bestias; animal avergonzado, por lo menos, si le dicen que tiene alma inmortal.*  
—Man ends up being motivated by the motives which they say he has. A beast if they say that his soul dies with the souls of beasts; an animal with shame, at least, if they say that he has an immortal soul.

#2,159

—*La izquierda llama derechista a gente situada meramente a su derecha.*  
*El reaccionario no está a la derecha de la izquierda, sino enfrente.*  
—The left calls people situated just to their right rightists.  
The reactionary is not to the right of the left, but in front of it.

**p. 352**

#2,160

—*El que apela a una ciencia cualquiera para justificar sus convicciones básicas inspira desconfianza en su honradez o en su inteligencia.*  
—Whoever appeals to any science in order to justify his basic convictions inspires distrust of his honesty or his intelligence.

#2,161

—*Imposible convencer al tonto de que existen placeres superiores a los que compartimos con los demás animales.*  
—It is impossible to convince the fool that there are pleasures superior to those we share with the rest of the animals.

### #2,162

—Cuando nada merece respeto en la sociedad debemos labrarnos en la soledad nuevas lealtades silenciosas.

—When nothing in society deserves respect, we should fashion for ourselves in solitude new silent loyalties.

### #2,163

—El más convencido de los reaccionarios es el revolucionario arrepentido, es decir: el que ha conocido la realidad de los problemas y ha descubierto la falsedad de las soluciones.

—The most convinced reactionary is the repentant revolutionary, that is to say: the man who has known the reality of the problems and has discovered the falseness of the solutions.

### #2,164

—Lo “racional” consiste en prolongar la vida, evitar el dolor, satisfacer el hambre y el sexo. Sólo una definición semejante esclarece el discurso de los últimos siglos.

—What is “rational” consists in prolonging life, avoiding pain, satisfying the appetite for hunger and sex.

Only some such definition sheds any light on the discourse of the last centuries.

### #2,165

—Los géneros literarios nacen y decaen tan misteriosamente como los imperios.

—Literary genres are born and decline as mysteriously as empires.

### #2,166

—El periodismo es la dispensa de disciplina intelectual.

—Journalism is the dispensation from intellectual discipline.

### **p. 353**

### #2,167

—A la lucidez de ciertos momentos la acompaña a veces la sensación de velar sólo en una ciudad dormida.

—The lucidity of certain moments is accompanied at times by the sensation of keeping watch alone in a sleeping city.

### #2,168

—La izquierda agrupa a quienes cobran a la sociedad el trato mezquino que les dio la naturaleza.

—The left is a collection of those who blame society for nature's shabby treatment of them.

### #2,169

—La resignación no debe ser gimnasia de estoico sino dimisión en manos divinas.

—Resignation should not be an exercise in stoicism but a surrender into divine hands.

### #2,170

—El diablo no puede hacer gran cosa sin la colaboración atolondrada de las virtudes.

—The devil can achieve nothing great without the careless collaboration of the virtues.

#2,171

—*Los reaccionarios somos infortunados: las izquierdas nos roban ideas y las derechas vocabulario.*

—We reactionaries are unfortunate: the left steals our ideas and the right our vocabulary.

#2,172

—*El que se precia de “haber vivido mucho” debe callar para no demostrarnos que no ha entendido nada.*

—Whoever takes pride in “having lived through a lot” should keep quiet so as not to prove to us that he has understood nothing.

#2,173

—*Al que no tiene buena opinión de sí mismo hoy lo creen hipócrita.*

—Today, if a man does not have a good opinion of himself, they believe he is a hypocrite.

#2,174

—*Las convicciones profundas se contagian en silencio.*

—Profound convictions are transmitted in silence.

**p. 354**

#2,175

—*Sus períodos de tolerancia le sirven a la humanidad para forjarse una intolerancia nueva.*

—Its periods of tolerance serve humanity as time to forge a new intolerance.

#2,176

—*En una democracia sólo sonríe a los demás el político en busca de votos.*

*Los demás no pueden darse el lujo de una mutua sonrisa: todos son rivales de todos.*

—In a democracy the only man who smiles at everyone else is the politician in search of votes. No one else can afford the luxury of smiling at others: everyone is everyone else's rival.

#2,177

—*La historia es un libro de imágenes más que un repertorio de nociones.*

—History is a picture book rather than a repertoire of notions.

#2,178

—*La Iglesia reciente no ha sabido distinguir entre las nuevas verdades que piden la reconstrucción del edificio teológico y los nuevos errores que persiguen la demolición.*

*La crítica neo-testamentaria, verbi gratia, y las “biografías” de Jesús.*

—The Church in recent times has not known how to distinguish between the new truths that call for the rebuilding of the theological structure and the new errors that aim at its demolition.

New Testament criticism, for example, and the “biographies” of Jesus.

#2,179

—Izquierdistas y derechistas meramente se disputan la posesión de la sociedad industrial.  
El reaccionario anhela su muerte.

—Leftists and rightists merely argue about who is to have possession of industrial society.  
The reactionary longs for its death.

#2,180

—La vida del moderno se mueve entre dos polos: negocio y coito.  
—Modern man's life oscillates between two poles: business and sex.

**p. 355**

#2,181

—La burguesía, en el marco feudal, se localiza en pequeños centros urbanos donde se estructura y se civiliza.

*Al romperse el marco, la burguesía se expande sobre la sociedad entera, inventa el estado nacionalista, la técnica racionalista, la urbe multitudinaria y anónima, la sociedad industrial, la masificación del hombre y, en fin, el proceso oscilatorio entre el despotismo de la plebe y el despotismo del experto.*

—The bourgeoisie, in the feudal framework, settles in small urban centers where it becomes structured and civilized.

With the break-up of this framework, the bourgeoisie spreads across all of society, invents the nationalist state, rationalist technology, anonymous urban agglomerations, industrial society, the mass man, and finally the process in which society wavers between the despotism of the mob and the despotism of the expert.

#2,182

—Tan imprevisibles son las consecuencias de sus actos que el hombre resulta finalmente mero espectador de la historia que hace.

—So unforeseeable are the consequences of his actions that man finally ends up being a mere spectator of the history he makes.

#2,183

—Donde todos se creen con derecho a mandar, todos acaban prefiriendo que uno solo mande.  
*El tirano libera a cada individuo de la tiranía del vecino.*

—Where everyone believes he has a right to rule, everyone eventually prefers that one man alone rule.

The tyrant frees each individual from the tyranny of his neighbor.

#2,184

—Los cuerpos se alojan cómodamente en los técnicos aposentos del edificio moderno, pero las almas no tienen más vivienda que las ruinas del viejo edificio.

—Bodies reside comfortably in the high-tech suites of a modern building, but souls have no other place to live than the ruins of an old building.

#2,185

- La abundancia de traducciones le quitó a la traducción su función de gesto selectivo. La traducción era anticipo de posteridad; hoy es negocio editorial.*  
—The abundance of translations has taken away from translation its function as a selective gesture.  
Translation used to be posterity's advance; today it is a publisher's business.

**p. 356**

#2,186

- La función didáctica del historiador está en enseñarle a toda época que el mundo no comenzó con ella.*  
—The historian's didactic function lies in teaching every age that the world did not begin with it.

#2,187

- El que ha entendido una noción de ciencias naturales ha entendido todo lo que se puede entender; el que ha entendido una noción de ciencias humanas ha entendido sólo lo que él puede entender.*  
—Whoever has understood a notion from the natural sciences has understood all that can be understood; whoever has understood a notion from the humanities has understood only what he can understand.

#2,188

- Tal es la complejidad de todo hecho histórico que siempre podemos temer que de un bien nazca un mal y siempre esperar que de un mal nazca un bien.*  
—Such is the complexity of every historical event that we can always fear that from a good an evil might be born and always hope that from an evil a good might be born.

#2,189

- Nada pasa la belleza del amor leal, del amor que no es lealtad con el amor, sino lealtad del amor mismo.*  
—Nothing surpasses the beauty of loyal love, of the love that is not loyalty with love, but the loyalty of love itself.

#2,190

- El alma naturalmente democrata siente que ni sus defectos, ni sus vicios, ni sus crímenes, afectan su excelencia substancial. El reaccionario, en cambio, siente que toda corrupción fermenta en su alma.*  
—The naturally democratic soul feels that neither its defects, nor its vices, nor its crimes, affect its substantial excellence. The reactionary, on the other hand, feels that all corruption ferments in his soul.

#2,191

- Quien se declara “apolítico” es partidario vergonzante de la causa vencida.*  
—Whoever declares himself to be “apolitical” is an ashamed partisan of the losing side.

#2,192

—*Los conceptos no le parecen precisos sino al que tiene una experiencia meramente externa de los hechos.*

—Concepts do not seem precise except to a man who has a merely external experience of the facts.

**p. 357**

#2,193

—*La historia relata lo acontecido por encima de cierto nivel, pero la historia acaece por debajo, en lo común, lo mediocre, lo imbécil, lo demente.*

—History relates what happened from above a certain level, but history happens below, in the common, the mediocre, the idiotic, the demented.

#2,194

—*La facilidad con la cual el capitalismo industrial construye y destruye—obedeciendo a claros preceptos de rentabilidad—transforma al hombre medio en nómada intelectual, moral y físico. Lo permanente hoy estorba.*

—The facility with which industrial capitalism constructs and destroys—obeying clear precepts of profitability—transforms the average man into an intellectual, moral, and physical nomad.

Whatever is permanent today is an obstacle.

#2,195

—*Desde hace más de un siglo no existe clase alta.*

*Apenas un sector más pretencioso de clase media.*

—For more than a century there has been no upper class.

Barely even a more pretentious segment of the middle class.

#2,196

—*Distinguir es el mandato de la historia.*

—To distinguish is the mandate of history.

#2,197

—*Cada día resulta más fácil saber lo que debemos despreciar: lo que el moderno admira y el periodismo elogia.*

—Each day it becomes easier to know what we ought to despise: what modern man admires and journalism praises.

#2,198

—*Todo acontecimiento asume su forma como resultante de todas las fuerzas que actúan donde se produce.*

*Todo desciende indirectamente de todo.*

—Every event assumes its form as the result of all the forces acting where the event takes place. Everything descends indirectly from everything.

**p. 358**

#2,199

—La interpretación de un acontecimiento dada por el paleto indoctrinado suele ser cierta.

La interpretación dada por el personaje adoctrinado y semi-culto es siempre falsa.

—The interpretation of an event given by an indoctrinated hick tends to be correct.

The interpretation given by a well-instructed and semi-learned personage is always false.

#2,200

—El reaccionario de hoy tiene una satisfacción que ignoró el de ayer: ver los programas modernos terminar no sólo en catástrofe sino también en ridículo.

—Today's reactionary has a satisfaction which yesterday's did not: to see modern programs end not only in disaster but also in ridicule.

#2,201

—Las teologías modernas suelen ser contorsiones de teólogo para no confesarse a sí mismo su incredulidad.

—Modern theologies tend to be the contortions of a theologian who is trying to avoid admitting his unbelief to himself.

#2,202

—Denunciar al imbécil no significa que anhelemos abolirlo. Queremos la diversidad a cualquier precio.

Pero el encanto de la variedad no debe impedirnos calificar correctamente.

—Our denouncing the imbecile does not mean that we wish to get rid of him. We want diversity at any price.

But the charm of variety should not prevent us from judging correctly.

#2,203

—El cristiano sabe que el cristianismo cojeará hasta el final del mundo.

—The Christian knows that Christianity will limp until the end of the world.

#2,204

—La “vida” (entre comillas enfáticas) es el consuelo de los que no saben pensar.

—“Life” (in emphatic quotation marks) is the consolation of those who do not know how to think.

#2,205

—El corazón no se rebela contra la voluntad de Dios, sino contra los “porqués” que se atreven a atribuirle.

—The heart does not rebel against the will of God, but against the “reasons” they dare attribute to it.

**p. 359**

#2,206

—*La publicidad no refrena mal alguno. Multiplica, en contra, las consecuencias deletéreas de los acontecimientos.*

—Publicity does not curb a single evil. On the contrary, it multiplies the harmful consequences of events.

#2,207

—*El que no sabe condenar sin temor no sabe apreciar sin miedo.*

—He who does not know how to condemn without fear does not know how to appreciate without apprehension.

#2,208

—*Cuidémonos de irrespetar al que posee la estupidez necesaria al correcto funcionamiento de las instituciones.*

—Let us take care not to disrespect the man who possesses the stupidity necessary for the correct functioning of institutions.

#2,209

—*Las instituciones mueren menos por infidelidad a su principio que por exceso de su principio mismo.*

—Institutions die less from infidelity to their principle than from an excess of the principle itself.

#2,210

—*Para reconstruir la genealogía de un sistema tenemos que aprender a dosificar finalmente la necesidad y la anécdota.*

—To reconstruct the genealogy of a system, we must at last learn to quantify necessity and the anecdote.

#2,211

—*El hombre soporta más fácilmente la persecución que la indiferencia.*

—*¡Qué no ha hecho el clero moderno para atraer un poco de atención!*

—Man bears persecution more easily than indifference.

What have the modern clergy not done to attract a little attention?

#2,212

—*Pensar contra es más difícil que actuar contra.*

—To think against is more difficult than to act against.

**p. 360**

#2,213

—*Ser cristiano es no estar solo, cualquiera que sea la soledad que nos circunde.*

—To be a Christian is to not be alone, no matter the solitude that surrounds us.

#2,214

—*La soledad espanta tanto hoy día que todos prefieren el calor del conflicto.*  
—Solitude is so frightening nowadays that everyone prefers the heat of battle.

#2,215

—*Creer en Dios, confiar en Cristo, mirar con malicia.*  
—Believe in God, trust in Christ, look with suspicion.

#2,216

—*La identificación de clase burguesa y de mentalidad burguesa engaña a los enemigos de la burguesía.*

*La liquidación de una clase burguesa en el mundo moderno se reduce, en efecto, a matanzas que no implican la abolición de una mentalidad burguesa imperante ya en la sociedad entera.*

—Identifying the bourgeois class with the bourgeois mentality tricks the enemies of the bourgeoisie.

The liquidation of a bourgeois class in the modern world is, in effect, nothing more than a slaughter that does not imply the abolition of a bourgeois mentality that already dominates all of society.

#2,217

—*El orden es el más frágil de los hechos sociales.*  
—Order is the most fragile of social facts.

#2,218

—*Llámase solución la temporaria insensibilidad a un problema.*  
—What is called a solution is temporary insensitivity to a problem.

#2,219

—*O el hombre tiene derechos, o el pueblo es soberano.*  
*La aseveración simultánea de dos tesis que se excluyen recíprocamente es lo que han llamado liberalismo.*  
—Either man has rights, or the people is sovereign.  
The simultaneous assertion of two mutually exclusive theses is what people have called liberalism.

**p. 361**

#2,220

—*Los participantes de un movimiento político ignoran normalmente su fin, su motivo y su origen.*  
—Participants in a political movement are normally ignorant of its aim, its motive, and its origin.

#2,221

—*La revolución es una posibilidad histórica permanente.*  
*La revolución no tiene causas, sino ocasiones que aprovecha.*  
—Revolution is a permanent historical possibility.  
Revolution does not have causes, but occasions it takes advantage of.

#2,222

—Aun cuando la historia no tenga leyes el curso de una revolución se prevé fácilmente, porque la estupidez y la demencia sí las tienen.

—Even though history does not have laws, the course of a revolution is easily foreseen, because stupidity and madness do have laws.

#2,223

—Clasificar es el primer paso para comprender; porfiar en clasificar es el primer paso para confundir.

—Classifying is the first step toward understanding; persisting in classifying is the first step toward confusion.

#2,224

—Dudamos de la importancia de muchas virtudes mientras no tropezamos con el vicio contrario.

—We doubt the importance of many virtues as long as we do not come across the contrary vice.

#2,225

—Libertad es el término que más se emplea sin saber qué significa.

—Freedom is the term used most without knowing what it means.

#2,226

—Que el sacerdote deje a los necios las ocupaciones necias, él que no está encargado del dudososo progreso, sino de la inexorable agonía.

—Let the priest leave stupid occupations to the stupid, for he is not responsible for doubtful progress, but for inexorable agony.

**p. 362**

#2,227

—La humanidad anhela liberarse de la pobreza, del trabajo, de la guerra—de todo lo que pocos eluden sin envilecerse.

—Humanity longs to free itself from poverty, from toil, from war—from everything which few escape without degrading themselves.

#2,228

—Las catástrofes naturales desbastan una región menos eficazmente que la alianza de la codicia con la técnica.

—Natural disasters devastate a region less effectively than the alliance of greed and technology.

#2,229

—Monótono, como la obscenidad.

—Monotonous, like obscenity.

#2,230

—*Mientras no sepamos juzgar confrontando al objeto solo, sin intromisión de normas, ni consideración de consecuencias y de causas, no hemos aprendido nada.*

—As long as we do not know how to judge by confronting the object alone, without the interference of norms, without the consideration of consequences and causes, we have learned nothing.

#2,231

—*El izquierdista se niega obviamente a entender que las conclusiones del pensamiento burgués son los principios del pensamiento de izquierda.*

—The leftist obviously refuses to understand that the conclusions of bourgeois thought are the principles of leftist thought.

#2,232

—*Mientras más tarda la naturaleza en vengar los delitos que contra ella se cometan, más cruel es su venganza.*

—The longer nature delays in avenging the offenses committed against her, the crueler her vengeance.

#2,233

—*El hombre culto y el hombre simple no se interesan sino en lo que espontáneamente los atrae; el semiculto sólo tiene intereses artificiales.*

*El semiculto es la providencia del mercante de “cultura.”*

—The cultured man and the simple man do not take an interest in anything but what spontaneously attracts them; the semi-cultured man only has artificial interests.

The semi-cultured man is the good fortune of the merchant of “culture.”

**p. 363**

#2,234

—*En lugar de adquirir pulpa, espesor, sustancia, la vida se decolora, se amengua, se empobrece cuando no se cree en otra.*

—Instead of acquiring flesh, density, and substance, life loses its color, is diminished, and becomes poorer when one does not believe in another.

#2,235

—...y no nos dejes caer en la tontería de admirar cada día la admiración cotidiana.

—...and lead us not into the foolishness of wondering each day at the daily wonder.

#2,236

—*El momento de mayor lucidez del hombre es aquel en que duda de su duda.*

—Man's moment of greatest lucidity is when he doubts his doubt.

#2,237

—*La posibilidad de venderle al público un artefacto cualquiera, en nombre del arte, es fenómeno democrático.*

Las épocas democráticas, en efecto, fomentan la incertidumbre del gusto al abrogar todo modelo.

*Si la obra de arte eximia es allí posible, el arte menor se muere y la extravagancia pulula.*

*Donde una autoridad existe, en cambio, gustar de obras extrañas no es fácil, pero el gusto es infalible tratándose de lo contemporáneo y el arte menor florece.*

—The possibility of selling to the public any man-made object in the name of art is a democratic phenomenon.

Democratic ages, in effect, foment the uncertainty of taste by abolishing every model.

If the most excellent work of art is still possible there, lesser art dies and extravagance abounds.

Where an authority exists, on the other hand, enjoying unfamiliar works is not easy, but taste is infallible when dealing with contemporary art, and lesser art flourishes.

#2,238

—*Sólo lo inalcanzable merece ser deseado, sólo lo alcanzable buscado.*

*El que busca lo inalcanzable se enloquece, el que desea lo alcanzable se envilece.*

—Only the unattainable deserves to be desired, only the attainable sought.

He who seeks the unattainable goes mad, he who desires the attainable is degraded.

**p. 364**

#2,239

—*Civilización es la suma de represiones internas y externas impuestas a la expansión informe de un individuo o de una sociedad.*

—Civilization is the sum total of internal and external repressions imposed on the amorphous expansion of an individual or a society.

#2,240

—*Para poder hablar desdeñosamente del gran escritor que pasó de moda el intelectual se abstiene de leerlo.*

—In order to be able to speak disdainfully of the great writer who has passed out of fashion, the intellectual refrains from reading him.

#2,241

—*Aún los odios de pequeña ciudad son más文明ados que la indiferencia mutua de las grandes.*

—Even small-town grudges are more civilized than the mutual indifference of big cities.

#2,242

—*Tratemos de definir las condiciones y las causas de la historia espiritual de una época, pero guardémonos de atribuirles la menor participación en sus aciertos.*

—Let us try to define the conditions and the causes of the spiritual history of an age, but let us be careful not to attribute to them the least participation in the truths which that age discovered.

#2,243

—*Las revoluciones son objeto de sociología más que de historia.  
Manifestaciones de ese fondo de la naturaleza humana que nada educa, nada civiliza, nada ennoblecen, las revoluciones despojan al hombre de su historia y lo retornan a los comportamientos animales.*

—Revolutions are more a subject for sociology than for history.  
Manifestations of those depths of human nature that nothing educates, nothing civilizes, nothing ennobles, revolutions despoil man of his history and return him to bestial behaviors.

#2,244

—*El escritor de izquierda nunca escribe una historia sino ejemplifica un esquema.  
The leftist writer never writes a history, but rather illustrates an outline with examples.*

**p. 365**

#2,245

—*El más peligroso analfabetismo no es del que irrespeto todos los libros, sino el del que los respeta todos.*

—The most dangerous illiteracy is not that of a man who disrespects all books, but that of a man who respects them all.

#2,246

—*Hablar de “madurez política” de un pueblo es propio de inteligencias inmaduras.  
To speak of a people’s “political maturity” is characteristic of immature intelligences.*

#2,247

—*La izquierda ya no se atreve a proclamarse esperanza, sino a lo sumo fatalidad.  
The left no longer dares proclaim itself a hope, but at the most fate.*

#2,248

—*Aun cuando sea imprevisible el acontecimiento es explicable, pero aun cuando sea explicable es imprevisible.*

—Even when it is unforeseeable an event is explicable, but even when it is explicable it is unforeseeable.

#2,249

—*Es más fácil ser misericordioso que no sentir envidia.  
It is easier to be compassionate than it is not to feel envy.*

#2,250

—*El peor totalitarismo no es el estatal ni el nacional, sino el social: la sociedad como meta englobante de todas las metas.*

—The worst [type of] totalitarianism is not that of a state or a nation, but of society: society as the all-encompassing goal of all goals.

#2,251

—Razón, verdad, justicia, no suelen ser metas del hombre, sino nombres que da a sus metas.  
—Reason, truth, justice, tend not to be man's goals, but the names he gives to his goals.

**p. 366**

#2,252

—Si existiera un instinto religioso, en lugar de experiencia religiosa, la religión carecería de importancia.

—If there existed a religious instinct, instead of religious experience, religion would lack importance.

#2,253

—El reaccionario no aspira a que se retroceda, sino a que se cambie de rumbo.

El pasado que admira no es meta sino exemplificación de sus sueños.

—The reactionary does not aspire to turn back, but rather to change direction.

The past that he admires is not a goal but an exemplification of his dreams.

#2,254

—La impudicia es el disolvente de la sensualidad.

—Immodesty is the solvent of sensuality.

#2,255

—Mientras no comete la imprudencia de escribir, mucho hombre político pasa por inteligente.

—As long as he is not so imprudent as to write, many a political man passes for intelligent.

#2,256

—Hay que examinar cuidadosamente los tipos de apología de que el incrédulo más se mofa: pueden ser los que más lo inquietan.

—One must carefully examine the types of apologetics the unbeliever mocks the most: they might be those which disquiet him the most.

#2,257

—Poder entregar al adolescente que fuimos sus ambiciones incumplidas, pero sus sueños impolutos.

—To be able to deliver to the adolescent we were his ambitions unfulfilled, but his dreams unpolluted.

#2,258

—El problema de la educación de los educadores es problema que el demócrata olvida en su entusiasmo por la educación de los educandos.

—The problem of educating the educators is a problem which the democrat forgets in his enthusiasm for educating the pupils.

**p. 367**

#2,259

—*El único mal que podemos odiar sin temor de herir algún bien es el que arraiga en la soberbia.*

—The only evil which we can hate without fear of harming some good is that which is rooted in pride.

#2,260

—*No debemos creer en el Dios del teólogo sino cuando se parece al Dios que invoca la angustia.*

—We should not believe in the theologian's God except when He resembles the God called on in distress.

#2,261

—*La prensa le aporta al ciudadano moderno su embrutecimiento matutino, la radio su embrutecimiento meridiano, la televisión su embrutecimiento vespertino.*

—The newspaper allots the modern citizen his morning stultification, the radio his afternoon stultification, the television his evening stultification.

#2,262

—*La solución que no esté lista a reír de sí misma embrutece o enloquece.*

—The solution which is not ready to laugh at itself stultifies or drives one insane.

#2,263

—*La fábrica siniestra de argumentos en favor de la absurdidad radical del mundo vacila ante la presencia de la más leve cosa que nos colme.*

—The sinister structure of arguments in favor of the radical absurdity of the world wavers in the presence of the lightest thing that fulfills us.

#2,264

—*Cuando el motivo de una decisión no es económico, el moderno se asombra y se asusta.*

—When the motive for a decision is not economic, modern man is bewildered and frightened.

#2,265

—*La religión es lo único serio, pero no hay que tomar a lo serio toda declaración del homo religiosus.*

—Religion is the only serious thing, but one need not take seriously every declaration of *homo religiosus*.

**p. 368**

#2,266

—*La espiritualidad se prohíbe demasiado toda sonrisa espiritual.*

—Spirituality forbids itself every spiritual smile too much.

#2,267

—*Las ideas del demócrata son más tolerables que sus modales.*  
—The democrat's ideas are more tolerable than his manners.

#2,268

—*Al que vive en el mundo moderno no es en la inmortalidad del alma en lo que le es difícil creer, sino en su mera existencia.*

—For the man who lives in the modern world it is not the soul's immortality in which it is difficult to believe, but in its mere existence.

#2,269

—*No pensar nunca las partes sino partiendo de su totalidad es pésima receta para actuar, pero la única que nos salva de vivir en un mundo sin sentido.*

—Never to think of the parts except by starting with the whole is a horrible guide for action, but the only one that saves us from living in a world without meaning.

#2,270

—*Ni derrotas, ni desgracias, cortan el apetito de vivir.*

*Sólo la traición lo extingue.*

—Neither defeat nor misfortune diminishes the appetite for life.

Only betrayal extinguishes it.

#2,271

—*El diablo reserva las tentaciones de la carne a los más cándidos; y prefiere desesperar al menos ingenuo privando las cosas de sentido.*

—The devil reserves the temptations of the flesh for the most guileless; and he prefers to make the less ingenuous despair by depriving things of meaning.

**p. 369**

#2,272

—*Sin derecho canónico la Iglesia no hubiese tenido su admirable presencia institucional en la historia.*

*Pero los vicios de la teología católica resultan de su propensión a tratar problemas teológicos con mentalidad de canonista.*

—Without canon law the Church would not have had her admirable institutional presence in history.

But the vices of Catholic theology stem from its propensity to treat theological problems with the mentality of a canon lawyer.

#2,273

—*El hombre llama “absurdo” lo que escapa a sus clandestinas pretensiones a la omnipotencia.*

—Man calls “absurd” what escapes his secret pretensions to omnipotence.

#2,274

—Ningún principio es convincente y toda convicción es incierta. La fe no es convicción, ni principio, sino nuda existencia.

—No principle is convincing and every conviction is uncertain. Faith is not a conviction, nor a principle, but naked existence.

#2,275

—Al hombre vil no lo divierte sino lo que le dolería en pellejo propio.

—The vile man is amused only by what would hurt him if it happened to him.

#2,276

—“Igualdad de oportunidades” no significa posibilidad para todos de ser decentes, sino derecho de todos a no serlo.

—“Equality of opportunity” does not mean the possibility for all to be decent, but the right of all not to be decent.

#2,277

—El cristianismo es religión del que vive todo instante como el de un posible terremoto.

—Christianity is the religion of one who lives as if an earthquake were possible at any moment.

**p. 370**

#2,278

—La meta de la individualidad es la realización de sí misma. Reducirla a mera realización del carácter específico del hombre es fundamentalmente frustrarla.

—The goal of individuality is the realization of itself. To reduce it to the mere realization of a man's specific character is to fundamentally frustrate it.

#2,279

—El alma excede al mundo, mientras que el mundo engloba a la humanidad.

La insignificancia de la humanidad hace risibles las “filosofías de la historia,” mientras que el precio infinito de cada alma humana vindica la religión.

—The soul surpasses the world, whereas the world encompasses humanity.

The insignificance of humanity renders “philosophies of history” ridiculous, whereas the infinite price of each human soul vindicates religion.

#2,280

—El fracaso del progreso no ha consistido en el incumplimiento, sino en el cumplimiento, de sus promesas.

—The failure of progress has not consisted in the non-fulfillment but in the fulfillment of its promises.

#2,281

—Al que cree en la Providencia la noción de providencia nada explica, puesto que cree que todo depende de ella.

—For the man who believes in Providence the notion of providence explains nothing, since he believes that everything depends on it.

#2,282

- Nada que satisfaga nuestras expectativas colma nuestras esperanzas.*  
—Nothing that satisfies our expectations fulfills our hopes.

#2,283

- “*Reino de Dios*” no es el nombre cristiano de un paraíso futurista.  
—“The Kingdom of God” is not the Christian name for a futuristic paradise.

#2,284

- Madurar es descubrir que todo objeto deseado es sólo la metáfora del objeto trascendente de nuestro deseo.*  
—To mature is to discover that every object desired is only the metaphor for the transcendent object of our desire.

**p. 371**

#2,285

- A los enemigos del sufragio universal no deja de sorprendernos el entusiasmo que desperta la elección de un puñado de incapaces por un acervo de incompetentes.*  
—We enemies of universal suffrage never cease to be surprised by the enthusiasm aroused by the election of a handful of incapable men by a heap of incompetent men.

#2,286

- ¿Para qué “marcher avec son siècle” cuando no se pretende venderle nada?*  
—Why “marcher avec son siècle” when one does not seek to sell it anything?

#2,287

- La primera generación reaccionaria acumuló advertencias, la segunda ya sólo acumuló pronósticos, las siguientes vienen acumulando comprobantes.*  
—The first generation of reactionaries accumulated warnings, the second only accumulated predictions, the following generations continue accumulating proofs.

#2,288

- Nada más fácil que culpar la historia rusa de los pecados del marxismo. El socialismo sigue siendo la filosofía de la culpabilidad ajena.*  
—Nothing is easier than to blame Russian history for the sins of Marxism. Socialism continues to be the philosophy of shifting blame onto others.

#2,289

- El fragmento es el medio de expresión del que aprendió que el hombre vive entre fragmentos.*  
—The fragment is the medium of expression of one who has learned that man lives among fragments.

#2,290

- La izquierda no condena la violencia mientras no la oye golpear a su puerta.*  
—The left does not condemn violence until it hears it pounding on its door.

**p. 372**

#2.291

—*El hombre no se comunica con otro hombre sino cuando el uno escribe en su soledad y el otro lo lee en la suya.*

*Las conversaciones son o diversión, o estafa, o esgrima.*

—A man does not communicate with another man except when the one writes in his solitude and the other reads him in his.

Conversations are either a diversion, a swindle, or a fencing match.

#2.292

—*Nunca es posible resolver bien un problema, pero siempre es posible resolverlo peor.*

—It is never possible to solve a problem well, but it is always possible to solve it worse.

#2.293

—*Las ideas se remozan con los años y sólo las más antiguas llegan a una juventud inmortal.*

—Ideas try to look younger with the years and only the most ancient achieve immortal youth.

#2.294

—*Para transformar la idea de “contrato social” en tesis eminentemente democrática se necesita el sofisma del sufragio.*

*Donde se suponga, en efecto, que la mayoría equivale a la totalidad, la idea de consenso se adultera en coerción totalitaria.*

—In order to transform the idea of the “social contract” into an eminently democratic thesis, one needs the sophism of suffrage.

Where one supposes, in effect, that the majority is equivalent to the totality, the idea of consensus is twisted into totalitarian coercion.

#2.295

—*Al inventarle un sentido global al mundo despojamos de sentido hasta los fragmentos que lo tienen.*

—When we invent a universal meaning for the world, we deprive of meaning even those fragments that do have meaning.

#2.296

—*Basta un solo párrafo con sentido para tener que atribuir la incoherencia del texto a nuestra impericia.*

—A single paragraph of sense is enough for us to have to attribute the text's incoherence to our ineptness.

**p. 373**

#2.297

—*La inflación económica de este final de siglo es fenómeno moral.*

*Resultado, y a la vez castigo, de la codicia igualitaria.*

—The economic inflation at the end of this century is a moral phenomenon.

The result, and at the same time the punishment, of egalitarian greed.

#2,298

—Ningún pasado es ideal.

*Pero sólo del pasado surgen ideales que no sean linfáticos, ideales con sangre en las venas.*

—No past is ideal.

But only from the past do ideals arise that are not lymphatic, ideals with blood in their veins.

#2,299

*Al caer el polvo que levantan los grandes acontecimientos de la historia moderna, la mediocridad de los protagonistas deja estupefacto al historiador.*

—When the dust raised by the great events of modern history settles, the mediocrity of the protagonists leaves the historian dumbfounded.

#2,300

*El choque contra un libro inteligente nos hace ver mil estrellas.*

—The collision with an intelligent book makes us see a thousand stars.

#2,301

*Una nación no “demistifica” su pasado sin empobrecer su sustancia presente.*

—A nation does not “demystify” its past without impoverishing its present substance.

#2,302

*La humanidad no suprime un error sin borrar simultáneamente varias verdades.*

—Humanity does not suppress an error without simultaneously erasing several truths.

#2,303

*Las épocas en que las ideas originales escasean se dedican a resucitar errores.*

—The ages in which original ideas grow scarce devote themselves to reviving errors.

**p. 374**

#2,304

*El raquitismo cultural de nuestro tiempo es secuela de la cultura industrializada.*

—The cultural rickets of our time is a result of the industrialization of culture.

#2,305

*La técnica ofrecería menos peligros si su manipuleo no le fuese tan fácil al imbécil y tan rentable al caco.*

—Technology would present fewer dangers if manipulating it were not so simple for the imbecile and so profitable for the thief.

#2,306

*La liberación creciente de un lado, y la reglamentación creciente del otro, colaboran de manera perfecta a la desmoralización de la sociedad.*

—The increase in freedom on the one hand, and the increase in regulation on the other, work together perfectly to demoralize society.

#2,307

—En toda circunstancia histórica surge siempre quien defienda en nombre de la libertad, de la humanidad o del derecho, la opinión boba.

—In every historical situation there always arises somebody to defend in the name of liberty, humanity, or justice, the stupid opinion.

#2,308

—Quizás las prácticas religiosas no mejoren el comportamiento ético, pero mejoran indiscutiblemente los modales.

—Perhaps religious practices do not improve ethical behavior, but they do without question improve manners.

#2,309

—Pronto se llega al sitio donde la civilización decrece con cada comodidad más.

—We will soon reach the point where civilization declines with each additional comfort.

#2,310

—Si la izquierda sigue adoptando, una tras otra, las objeciones que los reaccionarios le hemos hecho al mundo moderno, tendremos que volvemos izquierdistas.

—If the left continues adopting, one after another, the objections that we reactionaries have raised against the modern world, we will have to become leftists.

**p. 375**

#2,311

—Que nada intramundano logre colmarnos no obsta para que anhelemos un mundo menos ignoble y menos feo.

En un jardín bien ordenado el alma observa con más noble calma los primeros estragos del invierno.

—The fact that nothing in this world fulfills us does not prevent us from longing for a world that is less ignoble and less ugly.

In a well-tended garden the soul observes with nobler tranquility the initial onslaught of winter.

#2,312

—Debemos acoger toda aventura, sin temor pagano ni presunción imbécil.

—We should welcome every adventure, without pagan dread or idiotic presumption.

#2,313

—Serenidad perfecta del instante en que parece que nos ligara a Dios una complicidad incomprendible.

—The perfect serenity of the moment in which it appears as if we were bound to God by an incomprehensible complicity.

#2,314

—Para corromper al individuo basta enseñarle a llamar derechos sus anhelos personales y abusos los derechos ajenos.

—To corrupt the individual it suffices to teach him to call his personal desires rights and the rights of others abuses.

#2,315

—Los placeres que colman suelen ser aquellos tan humildes que no les conocemos usualmente el nombre.

—The pleasures that fulfill us tend to be those so humble that we usually do not know their name.

#2,316

—La mayoría de nuestros fracasos se debe a la propiedad de las series empíricas de no tener ni fin ni inicio ciertos.

*El hombre rara vez sabe donde puede comenzar y dónde puede concluir.*

—Most of our failures are due to that property of empirical series by which they have neither a certain end nor a certain beginning.

Man rarely knows where he can start and where he can finish.

**p. 376**

#2,317

—El horror del progreso sólo puede medirlo el que ha conocido un paisaje antes y después que el progreso lo transforme.

—The horror of progress can only be measured by someone who has known a landscape before and after progress has transformed it.

#2,318

—La brevedad de la vida no angustia cuando en lugar de fijarnos metas nos fijamos rumbo.

—The brevity of life does not distress us when instead of fixing goals for ourselves we fix routes.

#2,319

—Aprender a morir es aprender a dejar morir los motivos de esperar sin dejar morir la esperanza.

—To learn to die is to learn to let the motives for hope die without letting hope die.

#2,320

—El norteamericano no resulta insopportable porque se crea individualmente importante, sino porque posee, en cuanto norteamericano, la solución de todo problema.

—The American is not intolerable because he believes he is important individually, but because he possesses, insofar as he is an American, the solution to every problem.

#2,321

—*Sin la propagación de cultos orientales y sin las invasiones germánicas la civilización helenística hubiese iniciado, desde Roma, la americanización del mundo.*

—Without the spread of oriental cults and without the Germanic invasions, Hellenistic civilization would have initiated, with Rome as its starting-point, the Americanization of the world.

#2,322

—*Evitemos las profecías, si no queremos vivir de mal humor con la historia.*

—Let us avoid prophecies, if we do not want to have to hold a grudge against history.

#2,323

—*El gobernante democrático no puede adoptar una solución mientras no consiga el apoyo entusiasta de los que nunca entenderán el problema.*

—The democratic ruler cannot adopt a solution as long as he does not receive the enthusiastic support of people who will never understand the problem.

**p. 377**

#2,324

—*Mientras lo que escribimos no le parezca obsoleto al moderno, inmaduro al adulto, trivial al hombre serio, tenemos que volver a empezar.*

—Unless what we write seems obsolete to modern man, immature to the adult, trivial to the serious man, we must start over.

#2,325

—*El arte francés auténtico y la auténtica literatura francesa han vivido siempre al margen de esas “últimas modas intelectuales de París” que el extranjero tanto admira.*

—Authentic French art and authentic French literature have always existed on the fringe of those “latest Parisian intellectual fashions” which the foreigner so admires.

#2,326

—*La solución típicamente moderna de un problema cualquiera scandaliza siempre al que nació sensible a la calidad humana.*

—The typically modern solution to any problem always scandalizes one who was born with a sensibility for human excellence.

#2,327

—*En un mundo de estados soberanos toda doctrina, por universal que sea, acaba convertida en ideología más o menos oficial de uno de ellos.*

—In a world of sovereign states every doctrine, no matter how universal, is eventually turned into the more or less official ideology of one of them.

#2,328

—*Las grandes ferias industriales son el muestrario de todo lo que la civilización no requiere.*

—The great industrial trade fairs are the showcase of everything civilization does not require.

#2,329

- No sólo el intelecto, en algunos el alma misma rebuzna.*  
—Not only the intellect, in some men the soul itself brays.

**p. 378**

#2,330

- La peor retórica se cultiva en las naciones democráticas, donde todo formalismo tiene que fingirse actitud espontánea y sincera.*

*La retórica monárquica es un formalismo reconocido y confeso, como la etiqueta.*

- The worst rhetoric is cultivated in democratic nations, where all formalism must pretend to be a spontaneous and sincere attitude.

Monarchical rhetoric is a formalism that recognizes and admits what it is, like etiquette.

#2,331

- La tierra no será nunca un paraíso, pero quizás se pudiera evitar que siga aproximándose a una imitación cursi del infierno.*

—Earth will never be a paradise, but it could perhaps be prevented from coming closer and closer to being a vulgar imitation of hell.

#2,332

- Una reseña de literatura contemporánea nunca permite saber si el crítico cree vivir en medio de genios o si prefiere no tener enemigos.*

—A contemporary literary review never allows one to figure out whether the critic believes he lives among geniuses or whether he prefers not to have enemies.

#2,333

- El hombre no hace las peores cosas mientras no afirma que su conciencia lo obliga a hacerlas.*

—Man does not do the worst things unless he declares that his conscience obliges him to do them.

#2,334

- El capitalismo es deformación monstruosa de la propiedad privada por la democracia liberal.*

—Capitalism is the monstrous distortion of private property by liberal democracy.

#2,335

- El Occidente marchita toda alma no-occidental que lo toca.*

—The West withers every non-Western soul that touches it.

**p. 379**

#2,336

- La polución conceptual del mundo por la mentalidad moderna es más grave que la del medio por la industria contemporánea.*

—The modern mentality's conceptual pollution of the world is more serious than contemporary industry's pollution of the environment.

#2,337

- La poesía rescata las cosas al reconciliar en la metáfora la materia con el espíritu.*  
—Poetry rescues things by reconciling matter and spirit in the metaphor.

#2,338

- La familiaridad, con personas u objetos, es lo único que no cansa.*  
—Familiarity, with persons or objects, is the only thing that does not become tiring.

#2,339

- Todo grito de soberbia humana acaba en grito de angustia.*  
—Every cry of human pride ends as a cry of anguish.

#2,340

- El que inventa una nueva máquina le inventa a la humanidad un nuevo encadenamiento de nuevas servidumbres.*  
—The man who invents a new machine invents for humanity a new concatenation of new forms of servitude.

#2,341

- Los mecanismos de la sociedad moderna fomentan las virtudes fastidiosas y castigan los vicios simpáticos.*  
—The mechanisms of modern society encourage the annoying virtues and punish the endearing vices.

#2,342

- Un sentimiento no es sincero si sus manifestaciones no engañan al psicólogo profesional.*  
—A sentiment is not sincere unless its manifestations deceive the professional psychologist.

p. 380

#2,343

- El anonimato de la sociedad moderna obliga a todo el mundo a pretenderse importante.*  
—The anonymity of modern society obliges everyone to claim to be important.

#2,344

- La serenidad es el estado de ánimo del que encargó a Dios, una vez por todas, de todas las cosas.*  
—Serenity is the state of mind of one who has entrusted God, once and for all, with everything.

#2,345

- La vida es deliciosa en los instantes en que se deja pensar o soñar.*  
—Life is delightful at those moments when one is allowed to think or dream.

#2,346

- Escuchar al prójimo es una de las más penosas obras de misericordia.*  
—Listening to one's neighbor is one of the most tiresome works of mercy.

#2,347

—*La crítica moderna usualmente le acredita al autor su extracción modesta como mérito literario.*

—Modern criticism usually credits the author's modest lineage to him as a literary merit.

#2,348

—*El rico no se desconcierta sino ante quien no lo envidia.*

—The rich man is not disconcerted by anyone except by someone who does not envy him.

#2,349

—*La esclerosis senil de la inteligencia no consiste en la incapacidad de cambiar ideas, sino en la incapacidad de cambiar de nivel a las que tenemos.*

—The senile sclerosis of intelligence does not consist in the inability to change ideas, but in the inability to change the level at which we have them.

#2,350

—*Para convivir pacíficamente con el próximo nada mejor que no tener ni un solo postulado común.*

—In order to live peacefully with one's neighbor, there is nothing better than not having a single postulate in common.

**p. 381**

#2,351

—*Acusar el aforismo de no expresar sino parte de la verdad equivale a suponer que el discurso prolíjo puede expresarla toda.*

—To accuse the aphorism of expressing only part of the truth is tantamount to supposing that a verbose discourse can express all of it.

#2,352

—*Muy pocos se comportan con la discreción adecuada a su insignificancia.*

—Very few carry themselves with the discretion befitting their insignificance.

#2,353

—*Las ciencias tienden a burocratizarse como todo.*

—The sciences tend to become bureaucratic, just like everything else.

#2,354

—*Sus acomodaciones a la práctica no dejan de las teorías políticas sino un simple recuerdo.*

—Their accommodations to practice leave nothing of political theories but a simple memory.

#2,355

—*Las más graves dolencias de la sociedad suelen provenir de la imprudencia con que se receta.*

—Society's most serious ailments usually come from the imprudence with which they are treated.

#2,356

—*El rico, en la sociedad capitalista, no sabe usar del dinero para lo que mejor sirve: para no tener que pensar en él.*

—The rich man, in capitalist society, does not know how to put money to its best use: so that he does not have to think about it.

#2,357

—*Ser reaccionario es comprender que el hombre es un problema sin solución humana.*

—To be a reactionary is to understand that man is a problem without a human solution.

#2,358

—*La alusión es la única manera de expresar lo íntimo sin adulterarlo.*

—Allusion is the only way to express what is intimate without distorting it.

**p. 382**

#2,359

—*Donde las costumbres y las leyes les permiten a todos aspirar a todo, todos viven frustrados cualquiera que sea el sitio que lleguen a ocupar.*

—Where the customs and the laws permit everyone to aspire to everything, everyone lives a frustrated life, no matter what position he comes to occupy.

#2,360

—*Noble es la sociedad que no espera para disciplinarse que la disciplinen las catástrofes.*

—A noble society does not wait for catastrophes to discipline it before it disciplines itself.

#2,361

—*Aún los menos tontos suelen ignorar las condiciones de lo que anhelan y las consecuencias de lo que admiten.*

—Even the least foolish usually do not know the conditions of what they wish for and the consequences of what they admit.

#2,362

—*La originalidad no es algo que se busque, sino algo que se encuentra.*

—Originality is not something that is sought, but something that is found.

#2,363

—*A las celebridades de nuestro tiempo las impregna el olor de los laboratorios publicitarios donde las fabrican.*

—The celebrities of our time are permeated with the odor of the publicity laboratories where they are created.

#2,364

—*El alma se reseca viviendo en un mundo casi exclusivamente manufacturado.*

—The soul becomes desiccated when it lives in a world that is almost exclusively manufactured.

#2,365

—*Nunca respira bien entre edificios el que recuerda los olores de la hierba hollada por sus pies desnudos.*

—One who remembers the smells of grass trampled under his bare feet never breathes well among buildings.

**p. 383**

#2,366

—*Nunca me volvió a importar en donde vivir, desde que vi morir los amplios caserones y cubrirse de inmundicia industrial y humana los anchos campos solitarios de mi infancia.*

—It never again mattered to me where I lived after I saw the spacious, dilapidated homes pass away and the wide open, deserted fields of my infancy covered with industrial and human filth.

#2,367

—*No es a realizar sus sueños a lo que se puede esforzar el hombre sino a parecer digno de que se realicen.*

—It is not to realize his dreams for which man can strive, but to appear worthy of their realization.

#2,368

—*Quien pretenda montar guardia en los desfiladeros de su alma debe aprender a morar entre roquedos.*

—Whoever seeks to mount guard in the defiles of his soul must learn to dwell between rocky crags.

#2,369

—*Las generaciones recientes son particularmente aburridas: creyendo en efecto haber inventado la violencia y el sexo copulan doctrinariamente y doctrinariamente matan.*

—The most recent generations are particularly boring: believing in effect that they invented violence and sex, they copulate doctrinairely and doctrinairely kill.

#2,370

—*Adoctrinar técnicos es notoriamente fácil.*

*El técnico, en efecto, le atribuye a todo dictamen enfático la misma autoridad que a las recetas que aplica.*

—Indoctrinating experts is notoriously easy.

The expert, in effect, attributes to every emphatic dictum the same authority as he attributes to the procedures he follows.

#2,371

—*Donde imprudentemente toleremos aglomeraciones, orden y tiranía acaban desgraciadamente coincidiendo.*

—Where we imprudently tolerate agglomerations, order and tyranny in the end unfortunately coincide.

**p. 384**

#2,372

—*La inteligencia es el único arte que puede sobrevivir en cualquier clima histórico.*

—Intelligence is the only art that can survive in any historical climate.

#2,373

—*La fealdad del mundo moderno ha necesitado una labor titánica.*

—It has required a titanic effort to make the modern world so ugly.

#2,374

—*El tonto pierde sus esperanzas, nunca sus ilusiones.*

—The fool loses his hopes, never his illusions.

#2,375

—*Tener buen gusto es ante todo saber qué debemos rechazar.*

—To have good taste is above all to know what we should reject.

#2,376

—*El ruido moderno ensordece el alma.*

—Modern noise deafens the soul.

#2,377

—*Entre los vicios de la democracia hay que contar la imposibilidad de que alguien ocupe allí un puesto importante que no ambicie.*

—Among the vices of democracy one must count the impossibility of someone occupying an important position there without it being his ambition.

#2,378

—*Ángeles y demonios se llevan ambos un chasco ante el lecho mortuorio de un agonizante bien moderno: apenas encuentran huellas de alma desde hace años evaporada.*

—Angels and demons both meet with disappointment at the deathbed of a thoroughly modern man in his death throes: they find barely any trace of the soul that evaporated years ago.

#2,379

—*El periodista se arroga la importancia de lo que informa.*

—The journalist arrogates to himself the importance of what he reports on.

**p. 385**

#2,380

—*Canónigo obscurantista del viejo capítulo metropolitano de Santa Fe, agria beata bogotana, rudo hacendado sabanero, somos de la misma ralea.*

*Con mis actuales compatriotas sólo comparto pasaporte.*

—An obscurantist canon of the old metropolitan chapter of Santa Fe, a brusque church lady from Bogotá, an uncouth landowner from the savanna, we are of the same ilk.

With my current compatriots I share only my passport.

#2,381

—*El único progreso posible es el progreso interno de cada individuo.*

*Proceso que termina con el fin de cada vida.*

—The only possible progress is the internal progress of each individual.

A process that concludes with the end of each life.

#2,382

—*Al divorciarse religión y estética no se sabe cuál se corrompe más pronto.*

—When religion and aesthetics are divorced from each other, it is not known which is corrupted sooner.

#2,383

—*Dada la rápida obsolescencia de todo en nuestra época, el hombre vive hoy en un tiempo psicológicamente más breve.*

—Given the rapid obsolescence of everything in our age, man lives today in a psychologically briefer time.

#2,384

—*Mientras se le conserve el nombre a un partido se le pueden cambiar los programas.*

—As long a party keeps the same name, its programs can change.

#2,385

*El invento se inventa una vez por todas.*

*La idea tiene que ser reinventada cada vez.*

—The invention is invented once for all times.

The idea must be reinvented each time.

#2,386

—*El que no esté listo a preferir la derrota en determinadas circunstancias comete tarde o temprano los crímenes que denuncia.*

—Whoever is not ready to prefer defeat in certain circumstances sooner or later commits the very crimes he denounces.

**p. 386**

#2,387

—*El que derrota una causa noble es el verdadero derrotado.*

—Whoever defeats a noble cause is the one who has really been defeated.

#2,388

—*Todo peso pronto nos agobia, si no tenemos a Jesús de cireneo.*

—Every burden soon oppresses us, if we do not have Jesus as our Cyrenean.

#2,389

—*Nuestra propia cruz nos pesa menos que la que no podemos ayudar a llevar al que amamos.*

—Our own cross burdens us less than the one we cannot help our beloved to carry.

#2,390

- Nuestros interlocutores cotidianos y nuestros autores favoritos no pueden pertenecer a la misma especie zoológica.*  
—The people with whom we speak every day and our favorite authors cannot belong to the same zoological species.

#2,391

- Cada nueva generación, en este siglo, entra gritando que tiene algo nuevo que hacer y sale diciendo que sólo tiene algo nuevo que lamentar.*  
—Each new generation, in this century, enters shouting that it has something new to do and exits saying that it only has something new to lament.

#2,392

- El que atiborra de modismos su texto fabrica folclorismo lingüístico para turistas literarios.*  
—Whoever stuffs his text full of idiomatic expressions creates linguistic folklore for literary tourists.

#2,393

- A quien haya que definirle ciertos términos hay que hablarle de otra cosa.*  
—With somebody for whom certain terms must be defined one must speak of some other topic.

**p. 387**

#2,394

- Más que un viento de traición, sobre el clero moderno sopla un huracán de estupidez.*  
—Rather than a breeze of betrayal, there howls around the modern clergy a hurricane of stupidity.

#2,395

- La inteligencia aísla; la estupidez congrega.*  
—Intelligence isolates; stupidity brings together.

#2,396

- La capacidad de absorber pornografía es el rasgo distintivo del imbécil.*  
—The ability to consume pornography is the distinctive characteristic of the imbecile.

#2,397

- El poeta moderno es labriego que siembra con desaliento una parcela de tierra erosionada.*  
—The modern poet is a peasant who despondently sows a plot of eroded soil.

#2,398

- Para huir de esta cárcel, hay que aprender a no pactar con sus indiscutibles comodidades.*  
—In order to escape from this prison, one must learn not to come to an arrangement with its indisputable comforts.

#2,399

—*Las piruetas del teólogo moderno no le han granjeado ni una conversión más, ni una apostasía menos.*

—The modern theologian's pirouettes have not gained him one conversion more, nor one apostasy less.

#2,400

—*Lo que nos enclaustra nos ofrece la posibilidad de ennoblecernos.*

*Aun cuando sea un simple aguacero.*

—What cloisters us gives us the chance to ennoble ourselves.

Even when it is a simple rain shower.

#2,401

—*El pueblo nunca elige.*

*Cuando mucho, ratifica.*

—The people never elects.

At most, it ratifies.

**p. 388**

#2,402

—*El hombre les debe con frecuencia a sus defectos los fracasos que evita.*

—Man frequently owes to his defects the failures he avoids.

#2,403

—*El conservatismo no debe ser partido sino actitud normal de todo hombre decente.*

—Conservatism should not be a party but the normal attitude of every decent man.

#2,404

—*Para ganar una apuesta, en nuestro tiempo, hay que apostar por los individuos o las causas que uno quisiera ver perder.*

—To win a bet, in our time, one must bet for the individuals or the causes which one would like to see lose.

#2,405

—*Las únicas sociedades más odiosas que las que enradian al joven rebelde son las que ayuda inocentemente a construir.*

—The only societies more odious than those which infuriate the rebellious youth are those which he innocently helps to construct.

#2,406

—*El comportamiento estéticamente satisfactorio es el ético.*

—Ethical conduct is the aesthetically satisfactory conduct.

#2.407

- Dialogar con el imbécil es escabroso: nunca sabemos dónde lo herimos, cuándo lo scandalizamos, cómo lo complacemos.*  
—Dialogue with the imbecile poses difficulties: we never know where we harm him, when we scandalize him, [or] how we please him.

#2.408

- No es a ampliar nuestra ciencia a lo que podemos aspirar, sino a documentar nuestra ignorancia.*  
—It is not to increasing our knowledge to which we may aspire, but to documenting our ignorance.

**p. 389**

#2.409

- La evolución de las obras de arte en objetos de arte y de los objetos de arte en bienes de inversión o en artículos de consumo es fenómeno moderno.*  
*Proceso que no patentiza una difusión de lo estético, sino la culminación del economismo contemporáneo.*  
—The evolution of works of art into objects of art and of objects of art into investments or into articles for consumption is a modern phenomenon.  
A process that does not evidence a diffusion of the aesthetic, but rather the culmination of contemporary economism.

#2.410

- Comprender es finalmente hacer coincidir hecho tras hecho con nuestro propio misterio.*  
—To understand is finally to make fact after fact coincide with our own mystery.

#2.411

- En las agrupaciones humanas sólo se suman los defectos de los que se agrupan.*  
—In groups of humans, only the defects of those who join the group get added up.

#2.412

- Los museos son el castigo del turista.*  
—Museums are the tourist's punishment.

#2.413

- Después de cierta edad no debemos mirarnos los unos a los otros sino a media luz.*  
—After a certain age we should not look at each other except in dim light.

#2.414

- El peor irresponsable es el que asume cualquier responsabilidad sin ser constreñido.*  
—The worst sort of irresponsible man is one who assumes any responsibility without being forced to do so.

#2,415

—*La impertinente tentativa de justificar “the ways of God to man” transforma a Dios en un pedagogo consternado que inventa trucos didácticos, a la vez crueles y pueriles.*

—The impertinent attempt to justify “the ways of God to man” transforms God into a frustrated schoolmaster who invents educational games that are both cruel and childish.

**p. 390**

#2,416

—*La verdad reside en la zona indecisa donde principios opuestos se entrecruzan y se corrigen recíprocamente.*

—The truth resides in the indeterminate area where opposing principles interweave and correct each other.

#2,417

—*Los países de literatura indigente tienen historia desabrida.*

—Countries with an impoverished literature have an insipid history.

#2,418

—*Hay que vivir para el instante y para la eternidad.*

*No para la deslealtad del tiempo.*

—One must live for the moment and for eternity.

Not for the disloyalty of time.

#2,419

—*El progresista asustado no tiene compasión ni mesura.*

—The frightened progressive has neither compassion nor dignity.

#2,420

—*La indemostrabilidad de los valores le hace parecer atrevidas al que no los ve las opiniones obvias.*

—The indemonstrability of values makes obvious opinions seem daring to one who does not see values.

#2,421

—*Un fichero nutrido, una biblioteca imponente, una universidad seria, producen hoy esos aludes de libros que no contienen ni un error, ni un acierto.*

—An extensive card catalog, an imposing library, a serious university, produce today those avalanches of books that contain not one error nor one insight.

#2,422

—*Pocos reparan en la única diversión que no hastía: tratar de ser año tras año un poco menos ignorante, un poco menos bruto, un poco menos vil.*

—Few take note of the only diversion which does not become tiring: to try to be year after year a little less ignorant, a little less coarse, a little less vile.

**p. 391**

#2,423

—*Tan repugnante es el aspecto del mundo moderno que los imperativos éticos se nos van volviendo evidencias en indicativo.*

—The sight of the modern world is so repugnant that ethical imperatives are becoming certainties in the indicative for us.

#2,424

—*Tan monótona es la estupidez humana que ni siquiera una larga experiencia enriquece nuestra colección de estupideces.*

—Human stupidity is so monotonous that not even a long experience adds to our collection of stupidities.

#2,425

—*Al hombre se le pueden conceder toda clase de libertades, menos la de vestirse y de edificar a su gusto.*

—Man can be granted all types of liberties, except that of dressing himself and of edifying his taste.

#2,426

—*Resulta imposible convencer al hombre de negocios de que una actividad rentable pueda ser inmoral.*

—It turns out it is impossible to convince a businessman that a profitable activity can be immoral.

#2,427

—*El ser que uno se encuentra ser nos es también finalmente un ser extraño.*

—The being one finds oneself to be is also in the end a stranger to us.

#2,428

—*Sólo Dios y el punto central de mi conciencia no me son adventicios.*

—Only God and the central point of my consciousness are not accidental to me.

#2,429

—*Cada gesto de soberbia ciega una fuente.*

—Each gesture of pride stops up a spring.

**p. 392**

#2,430

—*De una idea política sólo se inscriben en la historia las deformaciones a que la someten las circunstancias en que actúa.*

—Only the distortions of a political idea caused by the circumstances in which it acts are recorded in history.

#2,431

—*Nada le parece más obsoleto a la humanidad durante sus borracheras que las verdades que confiesa nuevamente cuando recobra el juicio.*

—Nothing appears more obsolete to humanity during its drinking bouts than the truths it confesses again when it recovers its judgment.

#2,432

—*El izquierdismo congénito es enfermedad que se cura en clima comunista.*

—Congenital leftism is a disease that is cured in a Communist climate.

#2,433

—*El socialismo se vale de la codicia y la miseria; el capitalismo se vale de la codicia y de los vicios.*

—Socialism makes use of greed and misery; capitalism makes use of greed and the vices.

#2,434

—*En el mundo moderno no se enfrentan ideas contrarias sino meros candidatos a la posesión de los mismos bienes.*

—In the modern world it is not contrary ideas that confront each other but mere candidates for the possession of the same goods.

#2,435

—*Para escandalizar a cualquiera basta hoy proponerle que renuncie a algo.*

—To scandalize anyone today, it suffices to suggest to him that he renounce something.

#2,436

—*El hombre posee ya poder suficiente para que no haya catástrofe inverosímil.*

—Man already possesses enough power that no catastrophe is improbable.

**p. 393**

#2,437

—*La historia muestra que los aciertos del hombre son casuales y sus desaciertos metódicos.*

—History shows that man's good ideas are accidental and his mistakes methodical.

#2,438

—*Las palabras no descifran el misterio, pero lo iluminan.*

—Words do not decipher the mystery, but they do shed light on it.

#2,439

—*Evitar la repetición de una palabra es el precepto de retórica predilecto del que no sabe escribir.*

—Avoid repeating a word is the favorite rule of rhetoric of those who do not know how to write.

#2,440

—Al hallarse perfectamente libre el individuo descubre que no ha sido desembarazado de todo, sino despojado.

—Upon finding himself perfectly free, the individual discovers that he has not been relieved of everything, but despoiled.

#2,441

—A la mayoría de las personas no les debemos pedir que sean sinceras, sino mudas.

—We should ask the majority of people not to be sincere, but mute.

#2,442

—Que la historia de la Iglesia contenga capítulos siniestros y capítulos imbéciles es evidente, pero no es ensalzando el mundo moderno como un catolicismo viril debe hacer su confesión penitente.

—That the history of the Church contains sinister chapters and idiotic chapters is obvious, but a manly Catholicism should not make its contrite confession by exalting the modern world.

#2,443

—Los hombres se dividen en muchos altruistas, ocupados en corregir a los demás, y pocos egoístas, ocupados en adecentarse a sí mismos.

—Men can be divided into the many altruists, busy correcting everyone else, and the few egoists, busy tidying themselves up.

**p. 394**

#2,444

—El tonto no le concede superioridad sino al que exhibe refinamientos bobos.

—The fool does not concede superiority except to one who exhibits idiotic refinements.

#2,445

—La lealtad a una doctrina acaba en adhesión a la interpretación que le damos.

Sólo la lealtad a una persona nos libera de toda complacencia con nosotros mismos.

—Loyalty to a doctrine ends in adherence to the interpretation we give it.

Only loyalty to a person frees us from all self-complacency.

#2,446

—La evolución del dogma cristiano es menos evidente que la de su teología.

Los católicos de poca teología creemos, finalmente, lo mismo que el primer esclavo convertido en Efeso o Corinto.

—The evolution of Christian dogma is less evident than the evolution of Christian theology.

We Catholics with little theology believe, in the end, the same thing as the first slave who converted in Ephesus or Corinth.

#2,447

—A la fe cristiana en los últimos siglos le ha faltado inteligencia y a la inteligencia cristiana le ha faltado fe.

O no ha sabido atreverse, o ha temido hacerlo.

—The Christian faith in the last centuries has lacked intelligence, and Christian intelligence has lacked faith.

Either it has not known how to be bold, or it has feared to be so.

#### #2,448

—*Las auténticas recompensas tienen el privilegio de no ser codiciadas sino por diminutas minorías.*

—Authentic rewards have the privilege of not being coveted except by tiny minorities.

#### #2,449

—*Las civilizaciones entran en agonía cuando olvidan que no existe meramente una actividad estética, sino también una estética de la actividad.*

—Civilizations enter into agony when they forget that there exists not merely an aesthetic activity, but also an aesthetic of activity.

#### **p. 395**

#### #2,450

—*Bien y belleza no se excluyen mutuamente sino donde el bien sirve de pretexto a la envidia y la belleza a la lujuria.*

—Goodness and beauty are not mutually exclusive except where goodness serves as a pretext for envy and beauty for luxury.

#### #2,451

—*Conformismo y anticonformismo son expresiones simétricas de la falta de originalidad.*

—Conformism and non-conformism are symmetrical expressions of a lack of originality.

#### #2,452

—*El público no comienza a acoger una idea sino cuando los contemporáneos inteligentes comienzan a abandonarla.*

*Al vulgo no llega sino la luz de estrellas extintas.*

—The public does not begin to welcome an idea except when intelligent contemporaries begin to abandon it.

No light reaches the masses but that of dead stars.

#### #2,453

—*La juventud prolongada—permitida por la actual prosperidad de la sociedad industrial—redunda meramente en un número creciente de adultos puerilizados.*

—A prolonged childhood—permitted by industrial society's current prosperity—redounds merely in a growing number of infantilized adults.

#### #2,454

—*La ausencia de jerarquías legales facilita el ascenso de los menos escrupulosos.*

—The absence of legal hierarchies facilitates the rise of the less scrupulous.

#2,455

—*El predominio de las ciencias humanas le oculta cada vez más a la historiografía contemporánea la diferencia entre las épocas.*

—The predominance of the social sciences hides more and more from contemporary historiography the difference between ages.

#2,456

—*Este siglo ha logrado convertir el sexo en práctica trivial y tema odioso.*

—This century has succeeded in turning sex into a trivial activity and an odious topic.

**p. 396**

#2,457

—*A cierto nivel profundo toda acusación que nos hagan acierta.*

—At a certain profound level every accusation they make against us hits the mark.

#2,458

—*La indignación moral no es bien sincera mientras no termina literalmente en vómito.*

—Moral indignation is not truly sincere unless it literally ends in vomiting.

#2,459

—*El alma se llena de malezas si la inteligencia no la recorre diariamente como un jardinero acucioso.*

—The soul grows full of weeds unless the intelligence inspects it daily like a diligent gardener.

#2,460

—*Las barreras frecuentes que nos opone la vida no son obstáculos para derribar, son amonestaciones silenciosas que nos desvían hacia la certera senda.*

—The barriers life frequently throws across our way are not obstacles for us to demolish; they are silent warnings that divert us onto the right path.

#2,461

—*En toda ovación hay claque.*

—In every ovation there is a claque.

#2,462

—*Al arte de este final de siglo le vuelve uno pronto la espalda no porque espante con el escándalo de lo insólito, sino porque agobia con el tedio de lo ya visto.*

—One soon turns one's back on the art of the end of this century not because it shocks one with the scandal of what is unusual, but because it overwhelms one with the tediousness of what has already been seen.

#2,463

—La “mentalidad de propietario,” tan vituperada por el moderno, se ha trocado en mentalidad de usufructuario que explota ávidamente personas, obras, cosas, sin pudor, sin piedad, sin vergüenza.

—The “ownership mentality,” so sharply censured by modern man, has transformed into a usufruct mentality that avidly exploits persons, works, things, without reserve, without pity, without shame.

**p. 397**

#2,464

—*El gobierno de estas ínsulas americanas fue asumido desde la Independencia por los descendientes mestizos de Ginés de Pasamonte.*

—The government of these American fiefdoms has been assumed since Independence by the mestizo descendants of Ginés de Pasamonte.

#2,465

—*Lo nefasto no son las grandes ambiciones, sino la pululación de ambiciones mezquinas.*

—What bodes ill is not great ambition, but the teeming of paltry ambitions.

#2,466

—*En materia política son pocos los que aún solos no argumentan a nivel de reunión pública.*

—When it comes to political matters, there are few who even in private do not argue at the level of a public meeting.

#2,467

—*Si el tiempo, subjetivamente, nos hace cambiar de gusto, también hace, objetivamente, que las cosas cambien de sabor.*

—If time, subjectively, makes us change taste, it also, objectively, makes things change flavor.

#2,468

—*La curva del conocimiento del hombre por sí mismo asciende hasta el XVII, declina paulatinamente después, en este siglo finalmente se desploma.*

—The curve of man's knowledge of himself ascends until the 17th century, declines gradually afterwards, in this century it finally plummets.

#2,469

—*El único patrimonio certero al cabo de unos años es el acopio de estupideces que la casualidad nos impidió cometer.*

—The only certain patrimony after a few years is the load of stupidities that chance prevented us from committing.

#2,470

—*Periodista es aquel a quien basta, para hablar de un libro, conocer del tema del libro únicamente lo que dice el libro de que habla.*

—A journalist is someone for whom it suffices, in order to speak about a book, to know of the book's topic only what the book he is speaking about says.

**p. 398**

#2,471

—Cambiar repetidamente de pensamiento no es evolucionar. Evolucionar es desarrollar la infinitud de un mismo pensamiento.

—To change thoughts repeatedly is not to evolve. To evolve is to develop the infinitude of the same thought.

#2,472

—Desagradecimiento, deslealtad, resentimiento, rencor, definen el alma plebeya en toda época y caracterizan este siglo.

—Ingratitude, disloyalty, resentment, rancor define the plebeian soul in every age and characterize this century.

#2,473

—El hombre rara vez entiende que no hay cosas duraderas, pero que hay cosas inmortales.

—Man rarely understands that nothing is permanent, but that some things are immortal.

#2,474

—Las aristocracias son orgullosas, pero la insolencia es fenómeno plutocrático.

El plutócrata cree que todo se vende; el aristócrata sabe que la lealtad no se compra.

—Aristocracies are proud, but insolence is a plutocratic phenomenon.

The plutocrat believes that everything can be sold; the aristocrat knows that loyalty cannot be bought.

#2,475

—El uso descriptivo de anécdotas sociales tiene más exactitud caracterológica que los porcentajes estadísticos.

—The descriptive use of social anecdotes has more characterological exactitude than statistical percentages.

#2,476

—A los que infieren de la utilidad social de los mitos la utilidad social de la mentira debemos recordar que los mitos son útiles gracias a las verdades que expresan.

—We must remind those who infer from the social utility of myths the social utility of lies that myths are useful thanks to the truths they express.

**p. 399**

#2,477

—La historia muestra dos tipos de anarquía: la que emana de una pluralidad de fuerzas y las que deriva de una pluralidad de debilidades.

—History exhibits two types of anarchy: that which emanates from a plurality of forces and that which derives from a plurality of weaknesses.

#2,478

—*Los polítólogos analizan sabiamente los gagnidos, gañidos, gruñidos, de los animales embarcados, mientras los remolinos empujan silenciosamente el barco hacia una u otra orilla.*

—Political scientists learnedly analyze the squawking, howling, [and] growling of the animals on board, while the maelstrom of the masses silently pushes the ship from one shore to another.

#2,479

—*La humanidad no es ingobernable: acontece meramente que rara vez gobierna quien merezca gobernar.*

—Humanity is not ungovernable: it merely happens that rarely does a man govern who deserves to govern.

#2,480

—*De sólo mirar el rostro del hombre moderno se deduce lo aberrante de atribuir importe ético a su comportamiento sexual.*

—By merely looking at the face of the modern man one infers the mistake in attributing ethical importance to his sexual behavior.

#2,481

—*En una inteligencia ardiente los materiales no se funden en nueva aleación, se integran en nuevo elemento.*

—In a fiery intelligence the materials are not fused in a new alloy; they are integrated into a new element.

#2,482

—*La perversidad despierta siempre la secreta admiración del imbécil.*

—Depravity always arouses the secret admiration of the imbecile.

**p. 400**

#2,483

—*Disciplina, orden, jerarquía, son valores estéticos.*

—Discipline, order, hierarchy, are aesthetic values.

#2,484

—*La dificultad creciente de reclutar sacerdotes debe avergonzar a la humanidad, no inquietar a la Iglesia.*

—The growing difficulty of recruiting priests should embarrass humanity, not disquiet the Church.

#2,485

—*Las grandes estupideces no vienen del pueblo.*

*Primero han seducido a hombres inteligentes.*

—Great stupidities do not come from the people.

First, they have seduced intelligent men.

#2,486

—*El hombre sólo puede ser “faber” de su infortunio.*  
—Man can only be “faber” of his misfortune.

#2,487

—*El acercamiento a la religión por medio del arte no es capricho de esteta: la experiencia estética tiende espontáneamente a prolongarse en premonición de experiencia religiosa. De la experiencia estética se regresa como del atisbo de huellas numinosas.*  
—Approaching religion through art is not the caprice of an aesthete: aesthetic experience spontaneously tends to expand into a presentiment of religious experience.  
From an aesthetic experience one returns as from a sighting of numinous footprints.

#2,488

—*En la sociedad jerárquica la fuerza de la imaginación se disciplina y no desorbita al individuo como en la sociedad democrática.*  
—In a hierarchical society imagination’s force is disciplined and does not unhinge the individual as it does in a democratic society.

#2,489

—*En todo individuo duerme el germe de los vicios y apenas el eco de las virtudes.*  
—In every individual sleeps the germ of the vices and the mere echo of the virtues.

**p. 401**

#2,490

—*Es mediante la inteligencia cómo la gracia nos rescata de las peores ignominias.*  
—It is by means of intelligence that grace saves us from the worst disgraces.

#2,491

—*Cultivado no es el hombre que ha disciplinado su inteligencia meramente, sino el que disciplina también los movimientos de su alma y hasta los gestos de sus manos.*  
—Not the man who has disciplined only his intelligence is cultivated, but rather the man who also disciplines the movements of his soul and even the gestures of his hands.

#2,492

—*Mientras no lo tomen en serio, el que dice la verdad puede vivir un tiempo en una democracia. Después, la cicuta.*  
—As long as they do not take him seriously, the man who says the truth can live for a while in a democracy.  
Then, the hemlock.

#2,493

—*El que quiera evitarse colapsos grotescos no debe buscar nada que lo colme en el espacio y en el tiempo.*  
—The man who wants to avoid grotesque collapses should not look for anything to fulfill him in space and time.

#2,494

—*El moderno nunca está ni moral ni intelectualmente preparado a resbalarse y a caerse con la mayor dignidad posible.*

—Modern man is never prepared, either morally or intellectually, to slip and fall with the greatest dignity possible.

#2,495

—*Si la dignidad no basta para recomendar el pudor, la vanidad debería bastar.*

—If dignity does not suffice to recommend modesty, vanity should.

#2,496

—*A la humanidad no le concede ciertas libertades extremas sino el indiferente a su destino.*

—No one grants humanity certain extreme liberties except someone indifferent to its destiny.

**p. 402**

#2,497

—*La separación de la Iglesia y del Estado puede convenir a la Iglesia, pero le es funesta al Estado porque lo entrega al maquiavelismo puro.*

—The separation of Church and State can suit the Church, but it is disastrous for the State because it delivers it over to pure Machiavellianism.

#2,498

—*Sólo manos eclesiásticas supieron, durante unos siglos, pulir el comportamiento y el alma.*

—Only churchmen's hands knew, for a period of a few centuries, how to beautify conduct and the soul.

#2,499

—*El mal no triunfa donde el bien no se ha vuelto soso.*

—Evil does not triumph where good has not become insipid.

#2,500

—*El acuerdo es finalmente posible entre hombres inteligentes, porque la inteligencia es convicción que comparten.*

—Agreement is eventually possible between intelligent men, because intelligence is a conviction they share.

#2,501

—*Erotismo y gnosticismo son recursos del individuo contra el anonimato de la sociedad multitudinaria.*

—Eroticism and Gnosticism are the individual's recourse against the anonymity of mass society.

**p. 403**

#2,502

—*El hombre esconde bajo el nombre de libertad su hambre de soberanía.*

—Man conceals under the name of liberty his hunger for sovereignty.

#2,503

- La historia permite comprender, pero no exige absolver.*  
—History allows for understanding, but it does not require absolution.

#2,504

- El estudio psicológico de las conversiones sólo produce flores de retórica.  
Las sendas de Dios son secretas.*  
—The psychological study of conversions only produces flowers of rhetoric.  
God's ways are secret.

#2,505

- Restaurar un viejo gesto litúrgico en un contexto nuevo puede fristar la herejía.  
La comunión de pie hoy en día, por ejemplo, resulta gesto de soberbia.*  
—To restore an old liturgical gesture in a new context can amount to heresy.  
To receive communion standing today, for example, becomes a gesture of pride.

#2,506

- La verdadera lectura es evasión.  
La otra es oficio.*  
—True reading is an escape.  
The other type is an occupation.

#2,507

- Para escribir honestamente para los demás hay que escribir primordialmente para sí mismo.*  
—To write honestly for the rest, one must write fundamentally for oneself.

#2,508

- Ciertos traumatismos del alma de un pueblo parecen el único carácter adquirido que se hereda.*  
—Certain traumas to a people's soul appear to be the only acquired trait that is inherited.

**p. 404**

#2,509

- El resorte secreto de la técnica parece ser la intención de volver insípidas las cosas.  
La flor sin perfume es su emblema.*  
—The secret force behind technology appears to be the intention to make things insipid.  
The flower without fragrance is its emblem.

#2,510

- El que sabe preferir no excluye.  
Ordena.*  
—He who knows how to prefer does not exclude.  
He puts in order.

#2,511

- La frase debe blandir las alas como halcón cautivo.*  
—A phrase should ruffle its wings like a falcon in captivity.

#2,512

- El hombre persigue el deseo y sólo captura la nostalgia.*  
—Man pursues desire and only captures nostalgia.

#2,513

- Lo difícil no es desnudarse, sino caminar sin regodearse de andar desnudo.*  
—What is difficult is not to strip naked, but to walk without taking pleasure in going around naked.

#2,514

- La soledad que hiela no es la carente de vecinos, sino la desertada por Dios.*  
—The most dispiriting [kind of] solitude is not one lacking in neighbors, but one deserted by God.

#2,515

- Los años no nos despluman de ilusiones sino de tonterías.*  
—The years do not deplume us of illusions but of stupidities.

**p. 405**

#2,516

- A la ciencia se le podría objetar la facilidad con que cae en manos de imbéciles, si el caso de la religión no fuese igualmente grave.*  
—One could object to science that it easily falls into the hands of imbeciles, if religion's case were not just as serious.

#2,517

- Los placeres abundan mientras no les confundimos los rangos.*  
—Pleasures abound as long as we do not confuse their ranks.

#2,518

- Las palabras llegan un día a manos del escritor paciente como bandadas de palomas.*  
—Words arrive one day in the hands of a patient writer like flocks of doves.

#2,519

- Cultivarse es aprender que cierta clase de preguntas carecen de sentido.*  
—To become cultivated is to learn that a particular class of questions is meaningless.

#2,520

- Los que nos confiesan dudar de la inmortalidad del alma parecen creer que tenemos interés en que su alma sea inmortal.*  
—Those who confess to us that they have doubts about the immortality of the soul appear to believe we have an interest in their soul being immortal.

#2,521

- La sencillez con que los simples se resignan avergiüenza nuestras petulancias.*  
—The artlessness with which the simple resign themselves puts to shame our fits of presumptuousness.

#2,522

- No pudiendo explicar esa conciencia que la crea, la ciencia, cuando termine de explicar todo, no habrá explicado nada.*  
—As it is unable to explain that consciousness which creates it, science, when it finishes explaining everything, will not have explained anything.

**p. 406**

#2,523

- Las revoluciones se hacen para cambiar la tenencia de los bienes y la nomenclatura de las calles.*  
*El revolucionario que pretende cambiar la “condición del hombre” acaba fusilado como contra-revolucionario.*  
—Revolutions are carried out in order to change the ownership of property and the names of streets.  
The revolutionary who seeks to change “man’s condition” ends up being shot for being a counter-revolutionary.

#2,524

- El “lector común” escasea tanto como el sentido común.*  
—The “common reader” is as rare as common sense.

#2,525

- El hombre paga el poder que adquiere sobre el mundo entregando el sentido de las cosas.*  
*Para hacer la teoría del viento hay que renunciar al misterio de un torbellino de hojas secas.*  
—Man pays for the powers he acquires over the world by giving up the meaning of things.  
To construct the theory of wind one must renounce the mystery of a whirlwind of dry leaves.

#2,526

- Ética y estética divorciadas se someten cada una más fácilmente a los caprichos del hombre.*  
—Ethics and aesthetics, when divorced, each submit more readily to man’s whims.

#2,527

- Cada nueva conquista del hombre es la nueva plaga que castiga su soberbia.*  
—Each one of man’s new conquests is the new plague that punishes his pride.

#2,528

- El infierno es el sitio donde el hombre halla realizados todos sus proyectos.*  
—Hell is the place where man finds all his plans realized.

**p. 407**

#2,529

—*Las imbecilidades se propagan con la velocidad de la luz.*

—Stupidities spread at the speed of light.

#2,530

—*La mayoría de las cosas que el hombre “necesita” no le son necesarias.*

—Most of the things man “needs” are not necessary to him.

#2,531

—*La liberación que promete todo invento acaba en sometimiento creciente del que lo adopta al que lo fabrica.*

—The liberation promised by every invention ends with the growing submission of the man who adopts it to the man who manufactures it.

#2,532

—*A la humanidad no le curan los males sino las catástrofes que la diezman.*

*El hombre nunca ha sabido renunciar oportunamente.*

—Humanity is not cured of its diseases except by means of catastrophes that decimate it.

Man has never known how to renounce at the right time.

#2,533

—*A pesar de lo que hoy se enseña, el coito fácil no resuelve todos los problemas.*

—Despite what is taught today, easy sex does not solve every problem.

#2,534

—*En la sociedad que se esboza, ni la colaboración entusiasta del sodomita y la lesbiana nos salvarán del tedio.*

—In the society that is starting to take shape, not even the enthusiastic collaboration of the sodomite and the lesbian will save us from boredom.

#2,535

—*Sólo las humillaciones le entreabren a veces a la humanidad las puertas de la sabiduría.*

—Sometimes only humiliations leave ajar for humanity the gates of wisdom.

**p. 408**

#2,536

—*Lo constante en toda empresa tecnológica es su curva de éxito: rápido ascenso inicial, horizontalidad subsiguiente, descenso paulatino hasta insospechadas profundidades de fracaso.*

—The one constant in every technological enterprise is its curve of success: rapid initial rise, subsequent horizontal line, gradual fall until unsuspected depths of failure.

#2,537

—*En estética también sólo se llega al cielo por el camino áspero y la puerta estrecha.*

—In aesthetics as well, one only reaches heaven by the uneven road and through the narrow gate.

#2,538

—*Los partidos políticos, en las democracias, tienen la función de enrolar a los ciudadanos para que la clase política los maneje a su antojo.*

—Political parties, in democracies, have the function of enlisting citizens so that the political class can direct them as it pleases.

#2,539

—*Humanizar nuevamente a la humanidad no será tarea fácil después de esta larga borrachera de divinidad.*

—Humanizing humanity again will not be an easy task after this long orgy of divinity.

#2,540

—*La historia cobra caro la destrucción de uno de sus raros aciertos.*

—History charges a high price for the destruction of one of its rare successes.

#2,541

—*Letras y artes pronto se esterilizan donde practicarlas enriquece y admirarlas prestigia.*

—Arts and letters soon become sterile where the practice of them gives one wealth and the admiration of them prestige.

#2,542

—*La acción civilizadora de las obras de arte se debe menos al valor estético que a la ética del trabajo estético.*

—The civilizing effect of works of art is due less to the aesthetic value than to the ethic of aesthetic work.

**p. 409**

#2,543

—*Aprecio el andar pedestre de cierta poesía, pero prefiero el duro ritmo de donde se levanta el canto.*

—I appreciate the pedestrian gait of certain poetry, but I prefer the hard rhythm of where song is raised.

#2,544

—*Sólo el bien y la belleza no requieren límites.*

*Nada es demasiado bello o demasiado bueno.*

—Only goodness and beauty do not require limits.

Nothing is too beautiful or too good.

#2,545

—*El pensamiento religioso no progresá, como el pensamiento científico, sino profundiza.*

—Religious thought does not go forward, like scientific thought, but rather goes deeper.

#2,546

—*El orgullo justificado se acompaña de humildad profunda.*

—Justified pride is accompanied by profound humility.

#2,547

- El mundo no anda tan mal teniendo en cuenta a quienes lo gobiernan.*  
—The world is not in such bad shape, considering the men who rule it.

#2,548

- El exceso de leyes desviriliza.*  
—An excess of laws emasculates.

#2,549

- País sobre poblado es aquel donde todo ciudadano es prácticamente anónimo.*  
—An overpopulated country is one where every citizen is practically anonymous.

**p. 410**

#2,550

- El ritualismo es el protector discreto de la espiritualidad.*  
—Ritualism is the discreet guardian of spirituality.

#2,551

- Una nube de incienso vale mil sermones.*  
—A cloud of incense is worth a thousand sermons.

#2,552

- Racionalizar el dogma, ablandar la moral, simplificar el rito, no facilitan el acercamiento del incrédulo sino el acercamiento al incrédulo.*  
—Rationalizing dogma, relaxing morality, simplifying the rite, do not make it easier for the unbeliever to approach [the Church], but rather [for the Church] to approach the unbeliever.

#2,553

- La gente nace cada día más apta a encajar perfectamente en estadísticas.*  
—Each day people are born more suitable for being boxed into statistics.

#2,554

- El discurso continuo tiende a ocultar las roturas del ser.*  
*El fragmento es expresión del pensamiento honrado.*  
—The continuous discourse tends to conceal the breaks within being.  
The fragment is the expression of honest thought.

#2,555

- El cristianismo completa el paganismo agregando al temor a lo divino la confianza en Dios.*  
—Christianity completes paganism by adding confidence in God to fear of the divine.

#2,556

—*Nada más ominoso que el entusiasmo del siglo XIX por la “unidad,” la “solidaridad,” la “unanimidad,” de la especie humana.*

*Esbozos sentimentales del totalitarismo contemporáneo.*

—Nothing [is] more ominous than the 19th century's enthusiasm for the “unity,” the “solidarity,” the “unanimity” of the human race.

Sentimental sketches of contemporary totalitarianism.

**p. 411**

#2,557

—*Problema que no sea económico no parece digno, en nuestro tiempo, de ocupar a un ciudadano serio.*

—A non-economic problem does not appear worthy, in our time, of the attention of a serious citizen.

#2,558

—*La gente admira al que no se queja de sus males, porque la exime del deber de compadecerlo.*

—People admire the man who does not complain of his troubles, because it exempts them from the duty of feeling sorry for him.

#2,559

—*En las épocas de plena libertad la indiferencia a la verdad crece tanto que nadie se toma el trabajo de confirmar una verdad o de refutarla.*

—In ages of complete freedom, indifference to the truth grows so much that nobody makes the effort to confirm a truth or to refute it.

#2,560

—*Hay que apreciar los lugares comunes y despreciar los lugares de moda.*

—One must appreciate commonplaces and despise fashionable places.

#2,561

—*Solemos compartir con nuestros predecesores más opiniones que caminos de llegar a ellas.*

—We usually share with our predecessors more opinions than ways of reaching them.

#2,562

—*Toda inteligencia llega un punto donde cree que camina sin avanzar un paso.*

—Every intelligence reaches a point where it believes that it is walking without advancing a step.

#2,563

—*Lo contrario de lo absurdo no es la razón sino la dicha.*

—The opposite of the absurd is not reason but happiness.

#2,564

—*La decadencia vuelve amables muchas cosas.*

—Decadence makes many things lovable.

**p. 412**

#2,565

—*Los períodos de estabilidad política son períodos de estabilidad religiosa.*

—Periods of political stability are periods of religious stability.

#2,566

—*El hombre recobra en la soledad aliento para vivir.*

—In solitude man recovers strength to live.

#2,567

—*La madurez consiste en caminar por vías trilladas con paso inconfundible.*

—Maturity consists in walking through well-trodden paths with an unmistakable step.

#2,568

—*Lo que deja de pensarse cualitativamente para pensarse cuantitativamente deja de pensarse significativamente.*

—What ceases to be thought qualitatively so as to be thought quantitatively ceases to be thought significantly.

#2,569

—*Una idea extravagante se vuelve ridícula cuando varios la comparten.*

*O se camina con todos, o se camina solo.*

*Nunca debe caminarse en grupo.*

—An outlandish idea becomes ridiculous when several people share it.

Either one walks with everybody, or one walks alone.

One should never walk in a group.

**p. 413**

#2,570

—*Detrás de la “voluntad de todos” se asoma la “voluntad general.”*

*“Voluntad” que no es volición, en realidad, sino programa. Programa de un partido.*

—From behind the “will of all” the “general will” pokes its head out.

A “will” that is not volition, in reality, but a program. The program of a party.

#2,571

—*Al despojarse de la túnica cristiana y de la toga clásica, no queda del europeo sino un bárbaro pálido.*

—When he is stripped of the Christian tunic and the classical toga, there is nothing left of the European but a pale-skinned barbarian.

#2,572

—*Las dos más insufribles retóricas son la retórica religiosa y la retórica de la crítica del arte.*

—The two most insufferable types of rhetoric are religious rhetoric and the rhetoric of art criticism.

#2,573

—*Las concesiones al adversario llenan de admiración al imbécil.*  
—Concessions to the adversary fill the imbecile with admiration.

#2,574

—*La única pretensión que tengo es la de no haber escrito un libro lineal, sino un libro concéntrico.*  
—The only pretension I have is that of not having written a linear book, but a concentric book.

**#2,575 — #2,988**

**Selected Aphorisms from**

*Sucesivos Escolios a un Texto Implícito (1992)*

**p. 417**

#2,575

—*Las verdades no se contradicen sino cuando se desordenan.*

—Truths do not contradict each other except when they fall out of order.

#2,576

—*Las imposibilidades estéticas de una época no provienen de factores sociales, sino de censores internos.*

—The aesthetic impossibilities of an age stem not from social factors, but from internal censors.

#2,577

—*El demócrata cambia de método en las ciencias humanas cuando alguna conclusión lo incomoda.*

—The democrat changes his method in the social sciences when some conclusion makes him uncomfortable.

#2,578

—*La mente del marxista se fosiliza con el tiempo; la del izquierdista se vuelve esponjosa y blanda.*

—The Marxist's mind fossilizes with time; the leftist's becomes soft and spongy.

#2,579

—*En materia importante no se puede demostrar, sino mostrar.*

—In important matters, it is not possible to demonstrate, only to show.

#2,580

—*La distinción entre uso científico y uso emotivo del lenguaje no es científica sino emotiva. Se utiliza para desacreditar tesis que incomodan al moderno.*

—The distinction between the scientific use and the emotional use of language is not scientific but emotional.

It is used to discredit theses that make modern man uncomfortable.

**p. 418**

#2,581

—*El escritor moderno olvida que tan sólo la alusión a los gestos del amor capta su esencia.*

—The modern writer forgets that only the allusion to the gestures of love captures its essence.

#2,582

—*El enemigo de una civilización es menos el adversario externo que el interno desgaste.*

—The external adversary is less the enemy of a civilization than is internal attrition.

#2,583

—*Los errores políticos que más obviamente podrían evitarse son los que más frecuentemente se cometan.*

—The political errors that could most obviously be avoided are those which are most frequently committed.

#2,584

- En reiterar los viejos lugares comunes consiste la tarea propiamente civilizadora.*  
—It is in reiterating the old commonplaces that the work of civilization, strictly speaking, consists.

#2,585

- La verosimilitud es la tentación en que más fácilmente cae el historiador aficionado.*  
—Verisimilitude is the temptation into which the amateur historian most easily falls.

#2,586

- La soledad nos enseña a ser intelectualmente más honestos, pero nos induce a ser intelectualmente menos corteses.*  
—Solitude teaches us to be more intellectually honest, but it induces us to be less intellectually courteous.

#2,587

- Se acostumbra pregonar derechos para poder violar deberes.*  
—It is customary to proclaim rights in order to be able to violate duties.

**p. 419**

#2,588

- La diferencia entre “orgánico” y “mecánico,” en los hechos sociales es moral: lo “orgánico” resulta de innúmeros actos humildes; lo “mecánico” resulta de un acto decisario de soberbia.*  
—The difference between “organic” and “mechanical,” in social facts, is a moral one: the “organic” is the result of innumerable humble acts; the “mechanical” is the result of a decisive act of pride.

#2,589

- La idea peligrosa no es la falsa, sino la parcialmente correcta.*  
—The dangerous idea is not the false one, but the partially correct one.

#2,590

- El escritor que no se empeña en convencernos nos hace perder menos tiempo, y a veces nos convence.*  
—The writer who does not insist on convincing us wastes less of our time, and sometimes even convinces us.

#2,591

- La relatividad del gusto es excusa que adoptan las épocas que lo tienen malo.*  
—The relativity of taste is an excuse adopted by ages that have bad taste.

#2,592

- No siempre distinguimos lo que hiere nuestra delicadeza de lo que irrita nuestra envidia.*  
—We do not always distinguish what harms our delicate nature from what provokes our envy.

#2,593

—Cuando el clima intelectual donde algo acontece carece de originalidad, el acontecimiento sólo tiene interés para los que concierne físicamente.

—When the intellectual climate where something occurs is lacking in originality, the occurrence only has interest for those whom it concerns physically.

#2,594

—La historia parece reducirse a dos períodos alternos: súbita experiencia religiosa que propaga un tipo humano nuevo; lento proceso de desmantelamiento del tipo.

—History seems to come down to two alternating periods: a sudden religious experience that propagates a new human type, [and] the slow process of dismantling that type.

**p. 420**

#2,595

—El moderno no tiene vida interior: apenas conflictos internos.

—Modern man has no interior life: hardly even internal conflicts.

#2,596

—Donde no hay huellas de vieja caridad cristiana, hasta la más pura cortesía tiene algo frío, hipócrita, duro.

—Where there are no vestiges of old Christian charity, even the purest courtesy is somewhat cold, hypocritical, hard.

#2,597

—No les demos a las opiniones estúpidas el placer de escandalizarnos.

—Let us not give stupid opinions the pleasure of scandalizing us.

#2,598

—Los reaccionarios les procuramos a los bobos el placer de sentirse atrevidos pensadores de vanguardia.

—We reactionaries provide idiots the pleasure of feeling like daring avant-garde thinkers.

#2,599

—El derrotado no debe consolarse con las posibles retaliaciones de la historia, sino con la nuda excelencia de su causa.

—Someone who has been defeated should not console himself with the possible retaliations of history, but with the patent excellence of his cause.

#2,600

—Cuando apuntamos alto no hay público capaz de saber si acertamos.

—When we aim high, there is no public capable of knowing whether we hit our target.

#2,601

—*La historia de los géneros literarios admite explicaciones sociológicas.*

*La historia de las obras no las admite.*

—The history of literary genres admits of sociological explanations.

The history of works of literature does not.

**p. 421**

#2,602

—*La única superioridad que no peligra encontrar una superioridad nueva que la eclipse es la del estilo.*

—The only superiority not in danger of being eclipsed by a new superiority is that of style.

#2,603

—*La decisión que no sea un poco demente no merece respeto.*

—A decision that is not a little crazy does not deserve respect.

#2,604

—*Lo difícil no es creer o dudar—en cualquier tiempo—sino medir la proporción exacta de nuestra auténtica fe o de nuestra auténtica duda.*

—What is difficult is not to believe or to doubt—at any time—but to measure the exact proportion of our authentic faith or our authentic doubt.

#2,605

—*Quien viva largos años asiste a la derrota de su causa.*

—Whoever lives long years is present at the defeat of his cause.

#2,606

—*Los factores habituales de la historia no bastan para explicar la aparición de nuevas mentalidades colectivas.*

*Conviene introducir en historia la noción misteriosa de mutación.*

—The habitual factors of history are not enough to explain the apparition of new collective mentalities.

It is advisable to introduce into history the mysterious notion of mutation.

#2,607

—*A hacer lo que vale sólo debemos invitar en vista de que lo vale.*

*El bien por el bien, la verdad por la verdad, el arte por el arte.*

—We should only encourage someone to do something that is worth doing because it is worth it. Goodness for goodness's sake, truth for truth's sake, art for art's sake.

**p. 422**

#2,608

—*Para renovar no es necesario contradecir, basta profundizar.*

—In order to renew, it is not necessary to contradict; it is enough to make profounder.

### #2,609

—*El liberal se equivoca siempre porque no distingue entre las consecuencias que atribuye a sus propósitos y las consecuencias que sus propósitos efectivamente encierran.*

—The liberal is always mistaken because he does not distinguish between the consequences he attributes to his intentions and the consequences his intentions effectively include.

### #2,610

—“*Pertenecer a una generación,*” más que necesidad, es decisión que toman mentes gregarias.

—“To belong to a generation,” rather than a necessity, is a decision made by gregarious minds.

### #2,611

—*Pretender que el cristianismo no haga exigencias absurdas es pedirle que renuncie a las exigencias que convueven nuestro corazón.*

—To want Christianity not to make absurd demands is to ask it to renounce the demands that move our heart.

### #2,612

—*Abundan los que se creen enemigos de Dios y sólo alcanzan a serlo del sacristán.*

—There are many who believe they are God's enemies but only manage to become the sacristan's enemies.

### #2,613

—*El hombre común vive entre fantasmas, tan sólo el solitario circula entre realidades.*

—The common man lives among phantasms; only the recluse moves among realities.

### #2,614

—*Reemplazar la percepción sensorial concreta del objeto por su construcción intelectual abstracta le hace ganar el mundo al hombre y perder el alma.*

—Replacing the concrete sense perception of the object with its abstract intellectual construction makes man gain the world and lose his soul.

## p. 423

### #2,615

—*Sólo lo inesperado satisface plenamente.*

—Only the unexpected fully satisfies.

### #2,616

—*La ley es el método más fácil de ejercer la tiranía.*

—Law is the easiest method of exercising tyranny.

### #2,617

—*Los textos reaccionarios les parecen obsoletos a los contemporáneos y de una actualidad sorprendente a la posteridad.*

—Reactionary texts appear obsolete to contemporaries and surprisingly relevant to posterity.

#2,618

—*Cada una de las sucesivas ortodoxias de una ciencia le parece verdad definitiva al discípulo.*  
—Each one of a science's successive orthodoxies appears to be the definitive truth to the disciple.

#2,619

—*Todo lo físicamente posible le parece pronto al moderno plausible moralmente.*  
—Everything that is physically possible soon seems morally plausible to modern man.

#2,620

—*El buen libro de ayer no le parece malo sino al ignorante; en cambio, el libro mediocre de hoy puede parecerle bueno hasta a un hombre culto.*  
—A good book from yesterday does not seem bad except to the ignoramus; on the other hand, a mediocre book from today can seem good even to a cultivated man.

#2,621

—*Toda metafísica tiene que trabajar con metáforas, y casi todas acaban trabajando sólo sobre metáforas.*  
—All metaphysics must work with metaphors, and almost all end up only working on metaphors.

#2,622

—*Las épocas de liberación sexual reducen a unos pocos gritos espasmódicos las ricas modulaciones de la sensualidad humana.*  
—Ages of sexual liberation reduce to a few spasmodic shouts the rich modulations of human sensuality.

**p. 424**

#2,623

—*La existencia de la obra de arte demuestra que el mundo tiene significado.*  
*Aun cuando no diga cuál.*  
—The existence of a work of art demonstrates that the world has meaning.  
Even when it does not say what that meaning is.

#2,624

—*Sólo la contemplación de lo inmediato nos salva del tedio en este incomprensible universo.*  
—Only the contemplation of the immediate saves us from tedium in this incomprehensible universe.

#2,625

—*El peso de este mundo sólo se puede soportar postrado de hinojos.*  
—One can only support the weight of this world while on one's knees.

#2,626

—*Los filósofos suelen influir más con lo que parecen haber dicho que con lo que en verdad dijeron.*

—Philosophers tend to be more influential because of what they seem to have said rather than because of what they really said.

#2,627

—*Las soluciones en filosofía son el disfraz de nuevos problemas.*

—Solutions in philosophy are the disguise of new problems.

#2,628

—*El sentido común es casa paterna a la cual la filosofía regresa, cíclicamente, desmirriada y flaca.*

—Common sense is the paternal house to which philosophy returns, in cycles, feeble and emaciated.

#2,629

—*Nada patentiza tanto los límites de la ciencia como las opiniones del científico sobre cualquier tema que no sea estrictamente de su profesión.*

—Nothing makes clearer the limits of science than the scientist's opinions about any topic that is not strictly related to his profession.

**p. 425**

#2,630

—*El hombre actual no admira sino los texto histéricos.*

—Contemporary man admires only hysterical texts.

#2,631

—*El hombre compensa la solidez de los edificios que levanta con la fragilidad de los cimientos sobre los cuales los construye.*

—Man compensates for the solidity of the structures he erects with the fragility of the foundations upon which he builds them.

#2,632

—*Pensamiento valiente y atrevido es el que no rehuye el lugar común.*

—A valiant and daring thought is one that does not avoid the commonplace.

#2,633

—*No es donde las alusiones mitológicas cesan donde la huella griega se borra, es donde los límites de lo humano se olvidan.*

—It is not where mythological allusions disappear that the Greek imprint is wiped away; it is where the limits of the human are forgotten.

#2,634

—*El próximo nos irrita porque nos parece parodia de nuestros defectos.*

—Our neighbor irritates us because he seems to us like a parody of our own defects.

#2,635

- Una sociedad comunista se paraliza pronto intelectualmente de un terrorismo recíproco.
- A Communist society is soon intellectually paralyzed by reciprocal terrorism.

**p. 426**

#2,636

—*Indicios de civilización sólo son la claridad, la lucidez, el orden, los buenos modales, de la prosa cotidiana.*

—The only indices of civilization are the clarity, lucidity, order, good manners of everyday prose.

#2,637

—*El moderno ignora la positividad del silencio.*

*Ignora que son muchas las cosas de las cuales no se puede hablar sin deformarlas automáticamente.*

—Modern man is ignorant of the positive quality of silence.

He does not know that there are many things of which one cannot speak without automatically disfiguring them.

#2,638

—*Toda clasificación estricta de un hecho histórico lo adultera.*

—Every strict classification of an historical event distorts it.

#2,639

—*La atomización de la sociedad deriva de la organización moderna del trabajo: donde nadie sabe concretamente para quien trabaja, ni quién concretamente trabaja para él.*

—The atomization of society derives from the modern division of labor: where nobody knows specifically for whom he works, nor who specifically works for him.

#2,640

—*Clásico castellano significa, salvo excepciones, libro ilegible.*

—Classical Castilian means, with a few exceptions, an unreadable book.

#2,641

—*Lo más notorio en toda empresa moderna es la discrepancia entre la inmensidad y la complicación del aparato técnico y la insignificancia del producto final.*

—The most notorious thing about every modern undertaking is the discrepancy between the immensity and complexity of the technical apparatus and the insignificance of the final product.

#2,642

—*Cuando termine su “ascenso,” la humanidad encontrará al tedio esperándola sentado en la más alta cima.*

—When it finishes its “ascent,” humanity will find tedium waiting for it, seated on the highest peak.

**p. 427**

#2,643

- El subjetivismo es la garantía que el hombre se inventa cuando deja de creer en Dios.*
- Subjectivism is the guarantee that man invents for himself when he stops believing in God.

#2,644

- La permanente posibilidad de iniciar series causales es lo que llamamos persona.*
- The permanent possibility of initiating causal series is what we call a person.

#2,645

- El libro que no escandalice un poco al experto no tiene razón de existir.*
- The book that does not scandalize the expert a little has no reason to exist.

#2,646

- Los dos polos son el individuo y Dios: los dos antagonistas son Dios y el Hombre.*
- The two poles are the individual and God; the two antagonists are God and Man.

#2,647

- La mayoría de las civilizaciones no han legado más que un estrato de detritos entre dos estratos de cenizas.*
- The majority of civilizations have not passed on anything more than a stratum of detritus between two strata of ashes.

#2,648

- No confundamos el estrato específico del misterio con el estrato de lo inexplicable. Que puede ser meramente el de lo inexplicado.*
- Let us not confuse the specific stratum of mystery with the stratum of the unexplainable. For it might be merely the stratum of the unexplained.

#2,649

- Sin previa carrera de historiador no debiera ser lícito especializarse en ciencias humanas.*
- Without a previous career as an historian, no one should be allowed to specialize in the social sciences.

#2,650

- Del gran filósofo sólo sobreviven los aciertos: del filósofo subalterno sólo sobrenadan los errores.*
- Of the great philosopher, only his good ideas survive; of the inferior philosopher, only his errors remain afloat.

**p. 428**

#2,651

- Las únicas metas que se les han ocurrido a los filósofos fijarle a la historia humana son todas tediosas o siniestras*
- The only goals which it has occurred to the philosopher to set for human history are all tedious or sinister.

#2,652

- La libertad embriaga al hombre como símbolo de independencia de Dios.*  
—Freedom intoxicates man as a symbol of independence from God.

#2,653

- Si la coyuntura no lo constriñe, no hay judío radicalmente de izquierda.*  
*El pueblo que descubrió el absolutismo divino no pacta con el absolutismo del hombre.*  
—Unless circumstances constrain him, there is no radically leftist Jew.  
The people that discovered divine absolutism does not make deals with the absolutism of man.

#2,654

- No es la vaga noción de “servicio” lo que merece respeto, sino la concreta noción de “servidor.”*  
—It is not the vague notion of “service” that deserves respect, but the concrete notion of “servant.”

#2,655

- Hay algo definitivamente vil en el que no admite sino iguales, en el que no se busca afanosamente superiores.*  
—There is something definitively vile about the man who only admits equals, who does not tirelessly seek out his betters.

#2,656

- Aun cuando no pueda ser acto de la razón la opción debe ser acto de la inteligencia. No hay opciones constrictivamente demostrables, pero hay opciones estúpidas.*  
—Even when it cannot be an act of reason, an option should be an act of the intelligence.  
There are no compellingly demonstrable options, but there are stupid options.

**p. 429**

#2,657

- Donde desaparece hasta el vestigio de nexos feudales, la creciente soledad social del individuo y su creciente desamparo lo funden pronto en masa totalitaria.*  
—Where even the last vestige of feudal ties disappears, the increasing social isolation of the individual and his increasing helplessness fuse him into a totalitarian mass.

#2,658

- Las tesis que el marxista “refuta” resucitan intactas a su espalda.*  
—The theses that the Marxist “refutes” come back to life unscathed behind his back.

#2,659

- Las “libertades” son recintos sociales en los cuales el individuo se puede mover sin coacción alguna; la “Libertad,” en cambio, es principio metafísico en nombre del cual una secta pretende imponer a los demás sus ideales de conducta.*  
—“Liberties” are social precincts in which the individual can move without any coercion;  
“Liberty,” on the other hand, is a metaphysical principle in whose name a sect seeks to impose its ideals of conduct on everyone else.

#2,660

- Cuando el tirano es la ley anónima, el moderno se cree libre.
- When the tyrant is the anonymous law, modern man believes he is free.

#2,661

- Pocas ideas no palidecen ante una mirada fija.
- Few ideas do not turn pale before a fixed glare.

#2,662

- Una mayor capacidad de matar es el criterio de “progreso” entre dos pueblos o dos épocas.
- A greater capacity for killing is the criterion of “progress” between two peoples or two epochs.

#2,663

- Criticar un presente en nombre de un pasado puede ser vano, pero haberlo criticado en nombre de un futuro suele resultar ridículo cuando ese futuro llega.
- To criticize a present in the name of a past can be futile, but to have criticized it in the name of a future can turn out to be risible when that future arrives.

**p. 430**

#2,664

- El mundo se llena de contradicciones cuando olvidamos que las cosas tienen rango.
- The world becomes filled with contradictions when we forget that things have ranks.

#2,665

- El “arte moderno” parece aún vivo porque no ha sido reemplazado, no porque no haya muerto.
- “Modern art” still seems alive because it has not been replaced, not because it has not died.

#2,666

- La raíz del pensamiento reaccionario no es la desconfianza en la razón sino la desconfianza en la voluntad.
- The root of reactionary thought is not distrust of reason but distrust of the will.

#2,667

- Hasta fines del XVIII, lo que el hombre agregaba a la naturaleza acrecentaba su hermosura. Lo que agrega desde entonces la destruye.
- Until the end of the 18th century, what man added to nature increased its beauty.
- Since then, what he adds destroys it.

#2,668

- Nada podemos edificar sobre la bondad del hombre, pero sólo podemos edificar con ella.
- We can build nothing upon the goodness of man, but we can only build with it.

#2,669

—Después de resolver un problema, la humanidad se imagina hallar en soluciones análogas la clave de todos.

Toda solución auténtica arrastra un cortejo de soluciones grotescas.

—After solving a problem, humanity imagines that it finds in analogous solutions the key to all problems.

Every authentic solution brings in its wake a train of grotesque solutions.

#2,670

—Sobre la naturaleza de las cosas sólo el vencido llega a poseer ideas sanas.

—Only the defeated come to possess sound ideas about the nature of things.

**p. 431**

#2,671

—El buen gusto aprendido resulta de peor gusto que el mal gusto espontáneo.

—Good taste that has been learned ends up being of worse taste than spontaneous bad taste.

#2,672

—Entre el escepticismo y la fe hay ciertas connivencias: ambos minan la presunción humana.

—There is some collusion between skepticism and faith: both undermine human presumptuousness.

#2,673

—Frente a las diversas “culturas” hay dos actitudes simétricamente erróneas: no admitir sino un solo patrón cultural; conceder a todos los patrones idéntico rango.

Ni el imperialismo petulante del historiador europeo de ayer; ni el relativismo vergonzante del actual.

—When one is confronted by diverse “cultures,” there are two symmetrically erroneous attitudes: to admit only one cultural standard, and to grant all standards the same rank.

Neither the overweening imperialism of the European historian of yesterday, nor the shameful relativism of the European historian of today.

#2,674

—La tentación del eclesiástico es la de transportar las aguas de la religión en el cedazo de la teología.

—The temptation for the churchman is to carry the waters of religion in the sieve of theology.

#2,675

—Basta contraponerla a un error nuevo para que la verdad envejecida recobre su frescura.

—To give an aged truth its freshness back, it is enough to oppose it to a new error.

#2,676

—La historia exhibe demasiados cadáveres inútiles para que sea posible atribuirle finalidad alguna.

—History exhibits too many useless corpses for any finality to be attributed to it.

#2,677

- Sin talento literario el historiador falsifica inevitablemente la historia.*
- Without literary talent the historian inevitably falsifies history.

**p. 432**

#2,678

- Hay ignorancias que enriquecen la mente y conocimientos que la empobrecen.*
- There are certain types of ignorance that enrich the mind and certain types of knowledge that impoverish it.

#2,679

- La máquina moderna es más compleja cada día, y el hombre moderno cada día más elemental.*
- The modern machine becomes more complex every day, and every day modern man becomes more elemental.

#2,680

- Reivindicaciones económicas, hostilidad entre clases sociales, discrepancias religiosas, suelen ser meros pretextos de un apetito instintivo de conflicto.*
- Economic claims, hostility between social classes, religious differences, tend to be mere pretexts for an instinctive appetite for conflict.

#2,681

- Se comenzó llamando democráticas las instituciones liberales, y se concluyó llamando liberales las servidumbres democráticas.*
- They started out calling liberal institutions democratic, and they ended up calling democratic despotisms liberal.

#2,682

- Nada es suficientemente importante para que no importe como está escrito.*
- Nothing is so important that it does not matter how it is written.

#2,683

- Las autobiografías interesantes podrían abundar si escribir la verdad no fuese problema estético.*
- Interesting autobiographies would be plentiful if writing the truth were not an aesthetic problem.

#2,684

- La vida es un combate cotidiano contra la estupidez propia.*
- Life is a daily struggle against one's own stupidity.

**p. 433**

#2,685

- En las ciencias humanas sólo se debe generalizar para individualizar mejor.*
- In the social sciences, one should only generalize in order to individualize better.

#2,686

- El amor utiliza el vocabulario del sexo para escribir un texto ininteligible al sexo solo.*
- Love uses the vocabulary of sex to write a text unintelligible to sex alone.

#2,687

- Cuidémonos de llamar “aceptar la vida” aceptar sin resistencia lo que degrada.*
- Let us be careful not to call accepting what degrades us without any resistance “accepting life.”

#2,688

- La mentalidad moderna es hija del orgullo humano inflado por la propaganda comercial.*
- The modern mentality is the child of human pride puffed up by commercial advertising.

#2,689

- Creer que una verdad patente, claramente expresada, ha de convencer, no es más que prejuicio ingenuo.*
- To believe that an obvious truth, clearly expressed, should be convincing, is no more than a naïve prejudice.

#2,690

- Los problemas básicos de una época nunca han sido el tema de sus grandes obras literarias. Sólo la literatura efímera es “expresión de la sociedad.”*
- The basic problems of an age have never been the theme of its great literary works.  
Only ephemeral literature is an “expression of society.”

#2,691

- Proletario consciente en el vocabulario marxista significa pueblo convertido a los ideales burgueses.*
- A class-conscious proletariat, in Marxist vocabulary, means a people that has converted to bourgeois ideals.

**p. 434**

#2,692

- No tengo pretensiones a la originalidad: el lugar común, si es viejo, me basta.*
- I have no pretensions to originality: the commonplace, if it is old, will do for me.

#2,693

- La “explicación” consiste finalmente en asimilar un misterio insólito a un misterio familiar.*
- An “explanation” consists in the end in assimilating a strange mystery to a familiar mystery.

#2,694

- Tan solo para defender nuestras convicciones subalternas poseemos abundantes argumentos.*
- Only to defend our secondary convictions do we possess abundant arguments.

#2,695

- Más que lo que dice, al imbécil lo delata su dicción.*  
—The imbecile is betrayed less by what he says than by his diction.

#2,696

- El moderno conoce cada día más al mundo y menos al hombre.*  
—Each day modern man knows the world better and man less.

#2,697

- La sinceridad, si no es en confesión sacramental, es factor de desmoralización.*  
—Sincerity, unless it is in a sacramental confession, is a factor leading to demoralization.

#2,698

- Pedirle al estado lo que sólo debe hacer la sociedad es el error de la izquierda.*  
—Asking the state to do what only society should do is the error of the left.

#2,699

- Nada suscita más desdén recíproco que la diferencia de diversiones.*  
—Nothing arouses more mutual disdain than a difference in pastimes.

**p. 435**

#2,700

- El maquinismo embrutece porque le hace creer al hombre que vive en un universo intelible.*  
—Mechanization is stultifying because it makes man believe that he lives in an intelligible universe.

#2,701

- No se suele llegar a conclusiones sino desatendiendo objeciones.*  
—One usually does not reach conclusions except by ignoring objections.

#2,702

- Del tedio cotidiano sólo nos rescatan lo impalpable, lo invisible, lo inefable.*  
—We are saved from daily tedium only by the impalpable, the invisible, the ineffable.

#2,703

- El filósofo se desequilibra fácilmente; sólo el moralista no suele perder el juicio.*  
—The philosopher becomes unbalanced easily; only the moralist tends not to lose his reason.

#2,704

- Las almas que el cristianismo no poda nunca maduran.*  
—Souls that Christianity does not prune never mature.

#2,705

- Las palabras son las verdaderas aventuras del auténtico escritor.*  
—Words are the true adventures of the authentic writer.

**p. 436**

#2,706

—*Una reforma de la sociedad sólo puede esperarse de las contradicciones entre las insensateces humanas.*

—We can only hope for a reform of society to come from the contradictions between human follies.

#2,707

—*Hacer lo que debemos hacer es el contenido de la Tradición.*

—To do what we ought to do is the content of the Tradition.

#2,708

—*El que no busca a Dios en el fondo de su alma, no encuentra allí sino fango.*

—He who does not search for God at the bottom of his soul finds there nothing but muck.

#2,709

—*La “liberación sexual” le permite al hombre moderno desentenderse de los múltiples tabúes de otra índole que lo gobiernan.*

—“Sexual liberation” allows modern man to pretend to be ignorant of the multiple taboos of another kind that govern him.

#2,710

—*El que se empeña en refutar argumentos imbéciles acaba haciéndolo con razones estúpidas.*

—Whoever insists on refuting idiotic arguments ends up doing so with stupid reasons.

#2,711

—*No ha nacido escritor que no haya escrito demasiado.*

—No writer has ever been born who did not write too much.

#2,712

—*El clero moderno afirma que el cristianismo pretende resolver los problemas terrestres—confundiéndolo así con la utopía.*

—The modern clergy declare that Christianity seeks to solve earthly problems—thereby confusing it with utopia.

**p. 437**

#2,713

—*Un simple arrebato de impaciencia suele suprimir pronto la distancia entre la utopía y el asesinato.*

—A simple fit of impatience often soon bridges the distance between utopia and murder.

#2,714

—*El hombre es animal educable, siempre que no caiga en manos de pedagogos progresistas.*

—Man is an animal that can be educated, provided he does not fall into the hands of progressive pedagogues.

#2,715

—*Los lugares comunes de la tradición occidental son la pauta que no engaña en las ciencias humanas.*

—The commonplaces of the Western tradition are the guidelines that do not deceive in the human sciences.

#2,716

—*Todo hombre vive su vida como un animal sitiado.*

—Every man lives his life like a pent-up animal.

#2,717

—*Las filosofías comienzan en filosofía y acaban en retórica.*

—Philosophies begin in philosophy and end in rhetoric.

#2,718

—*Siendo diálogo la filosofía, no hay razón para suponer que el último que opinó sea el que tiene la razón.*

—Since philosophy is a dialogue, there is no reason to suppose that the last one to give his opinion is the one who is right.

#2,719

—*La vocación auténtica se vuelve indiferente a su fracaso o a su éxito.*

—The authentic vocation becomes indifferent to its failure or to its success.

#2,720

—*El individualismo es cuna de la vulgaridad.*

—Individualism is the cradle of vulgarity.

**p. 438**

#2,721

—*Lo más irónico en la historia es que prever sea tan difícil y haber previsto tan obvio.*

—The most ironic thing about history is that foreseeing is so difficult and having foreseen so obvious.

#2,722

—*Las intuiciones del filósofo a veces nos deslumbran; frente a sus raciocinios nos erizamos de objeciones.*

—The philosopher's intuitions sometimes dazzle us; his ratiocinations make us bristle with objections.

#2,723

—*La estupidez se apropiá con facilidad diabólica lo que la ciencia inventa.*

—Stupidity appropriates what science invents with diabolical facility.

#2,724

- Donde la igualdad deja que la libertad entre, la desigualdad se le desliza.*  
—Where equality allows freedom to enter, inequality slips in.

#2,725

—*El sociólogo nunca sabe, al manipular sus estadísticas, dónde importa la cifra relativa y dónde la cifra absoluta.*

—The sociologist never knows, when manipulating his statistics, where the relative figure matters and where the absolute figure matters.

#2,726

—*Donde el comunismo triunfa, el silencio cae con ruido de trampa que se cierra.*

—Where Communism triumphs, silence falls with the sound of a trap closing shut.

#2,727

—*Conocer bien un episodio histórico consiste en no observarlo a través de prejuicios democráticos.*

—To know an historical episode well consists in not observing it through democratic prejudices.

#2,728

—*Entre los elegidos por el sufragio popular sólo son respetables los imbéciles, porque el hombre inteligente tuvo que mentir para ser elegido.*

—Among those elected by popular suffrage only the imbeciles are respectable, because the intelligent man had to lie in order to be elected.

**p. 439**

#2,729

—*El hombre no tiene la misma densidad en toda época.*

—Man does not have the same density in every age.

#2,730

—*El vicio que aqueja a la derecha es el cinismo, y a la izquierda la mentira.*

—The vice which afflicts the right is cynicism, and that which afflicts the left is deceit.

#2,731

—*Saber no resuelve sino problemas subalternos, pero aprender protege del tedio.*

—Knowing solves only subordinate problems, but learning protects against tedium.

#2,732

—*Los que reemplazan la “letra” del cristianismo por su “espíritu” generalmente lo convierten en una pamplinada socio-económica.*

—Those who replace the “letter” of Christianity with its “spirit” generally turn it into a load of socio-economic nonsense.

#2,733

- Humanidad es lo que elaboran en la animalidad del hombre la reticencia y el pudor.
- Humanity is what is elaborated in man's animality by reserve and modesty.

#2,734

- Nada inquieta más al incrédulo inteligente que el católico inteligente.
- Nothing is more disquieting to an intelligent unbeliever more than an intelligent Catholic.

#2,735

- El realismo de la fotografía es falso: omite en la representación del objeto su pasado, su trascendencia, su futuro.
- The realism of photography is false: it omits in its representation of the object its past, its transcendence, its future.

**p. 440**

#2,736

- La perfecta transparencia de un texto es, sin más, una delicia suficiente.
- The perfect transparency of a text is, without anything else, a sufficient delight.

#2,737

- Nuestra vida es anécdota que esconde nuestra personalidad verdadera.
- Our life is an anecdote that hides our true personality.

#2,738

- Hablar sobre Dios es presuntuoso, no hablar de Dios es imbécil.
- To speak about God is presumptuous; not to speak of God is idiotic.

#2,739

- Las personas sin imaginación nos congelan el alma.
- People without imagination freeze our soul.

#2,740

- El espectáculo de un fracaso es tal vez menos melancólico que el de un triunfo.
- The spectacle of a failure is perhaps less melancholy than the spectacle of a triumph.

#2,741

- Ciertas ideas sólo son claras formuladas, pero otras sólo son claras aludidas.
- Certain ideas are only clear when formulated, but others are only clear when alluded to.

#2,742

- Al repudiar los ritos, el hombre se reduce a animal que copula y come.
- When he repudiates rites, man reduces himself to an animal that copulates and eats.

#2,743

- El hombre moderno no defiende enérgicamente sino su derecho a la crápula.
- Modern man defends nothing energetically except his right to debauchery.

**p. 441**

#2,744

—*La objeción del reaccionario no se discute, se desdeña.*

—The reactionary's objection is not discussed; it is disdained.

#2,745

—*En materia religiosa la trivialidad de las objeciones suele ser más obvia que la fragilidad de las pruebas.*

—In religious matters the triviality of the objections tends to be more obvious than the fragility of the proofs.

#2,746

—*Cuando los elegidos en una elección popular no pertenecen a los estratos intelectuales, morales, sociales, más bajos de la nación, podemos asegurar que subrepticios mecanismos anti-democráticos han interferido el funcionamiento normal del sufragio.*

—When those elected in a popular election do not belong to the lowest intellectual, moral, social strata of the nation, we can be sure that clandestine anti-democratic mechanisms have interfered with the normal outcome of the vote.

#2,747

—*Al estallar una revolución, los apetitos se ponen al servicio de ideales; al triunfar la revolución, los ideales se ponen al servicio de apetitos.*

—When a revolution breaks out, the appetites are placed at the service of ideals; when the revolution triumphs, ideals are placed at the service of the appetites.

#2,748

—*Entre las causas de una revolución y su realización en hechos se insertan ideologías que acaban determinando el curso y hasta la naturaleza de los acontecimientos.*

*Las "ideas" no "causan" las revoluciones, pero las encauzan.*

—Between the causes of a revolution and its realization in actions ideologies insert themselves which end up determining the course and even the nature of events.

“Ideas” do not “cause” revolutions, but channel them.

#2,749

—*Los que defienden las revoluciones citan discursos; los que las acusan citan hechos.*

—Those who defend revolutions cite speeches; those who accuse them cite facts.

**p. 442**

#2,750

—*La falsificación del pasado es la manera como la izquierda ha pretendido elaborar el futuro.*

—Falsifying the past is how the left has sought to elaborate the future.

#2,751

—*La sensibilidad es brújula menos susceptible de enloquecerse y de desorientar que la "razón."*

—Sensitivity is a compass less susceptible of going crazy or misleading than is “reason.”

#2,752

—*El día se compone de sus momentos de silencio.*

*Lo demás es tiempo perdido.*

—The day is made up of its moments of silence.

The rest is lost time.

#2,753

—*El hombre solamente es importante si es verdad que un Dios ha muerto por él.*

—Man is important only if it is true that a God has died for him.

#2,754

—*El afán moderno de originalidad le hace creer al artista mediocre que en simplemente diferir consiste el secreto de la originalidad.*

—The modern desire to be original makes the mediocre artist believe that simply being different is the secret to being original.

#2,755

—*No todos los vencidos son decentes, pero todos los decentes resultan vencidos.*

—Not all defeated men are decent, but all decent men end up defeated.

#2,756

—*Aun los gobernantes más austeros acaban asistiendo al circo para complacer a la muchedumbre.*

—Even the most austere rulers end up attending the circus in order to please the crowd.

**p. 443**

#2,757

—*Todo en la historia comienza antes de donde creemos que comienza, y termina después de donde creemos que termina.*

—Everything in history begins before where we think it begins, and ends after where we think it ends.

#2,758

—*Desigualdad e igualdad son tesis que conviene defender alternativamente, a contrapelo del clima social que impere.*

—Inequality and equality are theses that should be defended alternatively, in opposition to the dominant social climate.

#2,759

—*Ni declaración de derechos humanos, ni proclamación de constituciones, ni apelación a un derecho natural, protegen contra la arbitrariedad del estado.*

*Sólo es barrera al despotismo el derecho consuetudinario.*

—Neither a declaration of human rights, nor the proclamation of a constitution, nor an appeal to natural law, protects against the arbitrary power of the state.

The only barrier to despotism is customary law.

#2,760

- Sus prejuicios no embrutecen sino al que los cree conclusiones.*  
—A man does not become stultified by his prejudices unless he believes they are conclusions.

#2,761

- De soberanía de la ley sólo se puede hablar donde la función del legislador se reduzca a consultar el consenso consuetudinario a la luz de la ética.*  
—One can only speak of the sovereignty of the law where the legislator's function is reduced to consulting the consensus of custom in the light of ethics.

#2,762

- Las grandes teorías históricas se vuelven útiles cuando renuncian a querer explicar todo.*  
—Grand theories of history become useful when they give up trying to explain everything.

**p. 444**

#2,763

- La comprensión de lo individual y la comprensión de lo general se condicionan en historia recíprocamente.*  
—In history, understanding the individual and understanding the general condition each other reciprocally.

#2,764

- No hay ciencia humana tan exacta que el historiador no necesite corregirla y adaptarla para poderla utilizar.*  
—There is no social science so exact that the historian does not need to correct and adapt it to be able to use it.

#2,765

- Al hombre no lo educa el conocimiento de las cosas sino el conocimiento del hombre.*  
—Man does not become educated through the knowledge of things but through the knowledge of man.

#2,766

- La patanería intelectual es el defecto que en este siglo menos sabemos evitar.*  
—Intellectual boorishness is the defect that we least know how to avoid in this century.

#2,767

- Determinar cuál es la causa y cuál el efecto suele ser en historia problema insoluble.*  
—Determining what is the cause and what is the effect tends to be an insoluble problem in history.

#2,768

- El hombre nunca calcula el precio de cualquier comodidad que conquista.*  
—Man never calculates the price of any comfort he gains.

[#2,769](#)

—*No hay causalidad en historia que no se supedite a la causalidad de las circunstancias.*

—There is no coincidence in history that does not submit to the coincidence of the circumstances.

[#2,770](#)

—*La noción de determinismo ha ejercido un terrorismo corruptor de la faena filosófica.*

—The notion of determinism has exercised a corrupting and terrorizing influence on the task of philosophy.

**p. 445**

[#2,771](#)

—*Sólo se puede releer al que sugiere más de lo que expresa.*

—Only he who suggests more than what he expresses can be reread.

[#2,772](#)

—*Nadie ignora que los acontecimientos históricos se componen de cuatro factores: necesidad, causalidad, espontaneidad, libertad.*

*Sin embargo rara es la escuela historiográfica que no pretende reducirlos a uno solo.*

—Nobody is ignorant of the fact that historical events are made up of four factors: necessity, coincidence, spontaneity, freedom.

Nevertheless, it is rare to find a school of historiography that does not seek to reduce them to a single factor.

[#2,773](#)

—*“Necesidad histórica” suele ser meramente nombre de la estupidez humana.*

—“Historical necessity” is usually just a name for human stupidity.

[#2,774](#)

—*El espectáculo de la humanidad no adquiere cierta dignidad sino gracias a la deformación a que el tiempo lo somete en la historia.*

—The spectacle of humanity does not acquire a certain dignity except thanks to the distortion it undergoes in history due to time.

[#2,775](#)

—*El político nunca dice lo que cree cierto, sino lo que juzga eficaz.*

—The politician never says what he believes to be true, but rather what he considers to be effective.

[#2,776](#)

—*Más que del inquietante espectáculo de la injusticia triunfante, es del contraste entre la fragilidad terrestre de lo bello y su esencia inmortal en donde nace la esperanza de otra vida.*

—Rather than from the disturbing spectacle of injustice triumphing, it is from the contrast between the earthly fragility of the beautiful and its immortal essence that the hope of another life is born.

**p. 446**

#2,777

—*La retórica cultural reemplaza hoy la retórica patriótica, en las efusivas expectoraciones de los tontos.*

—Cultural rhetoric today replaces patriotic rhetoric, in the effusive expectorations of fools.

#2,778

—*Un tacto inteligente puede hacer culminar en perfección del gusto la austeridad que la pobreza impone.*

—An intelligent touch can make the austerity imposed by poverty culminate in the perfection of taste.

#2,779

—*El hombre ya no sabe inventar nada que no sirva para matar mejor o para vulgarizar el mundo un poco más.*

—Man no longer knows how to invent anything that does not serve to kill better or to make the world a little more vulgar.

#2,780

—*Sólo la religión puede ser popular sin ser vulgar.*

—Only religion can be popular without being vulgar.

#2,781

—*Su libertad no libera al hombre de la necesidad.*

*Pero la tuerce en imprevisibles consecuencias.*

—Man's freedom does not free him from necessity.

But twists it into unforeseeable consequences.

#2,782

—*Cambiar un gobierno democrático por otro gobierno no democrático se reduce a cambiar los beneficiarios del saqueo.*

—To substitute a democratic government for another, non-democratic government comes down to substituting the beneficiaries of the pillaging.

#2,783

—*Es sobre las antinomias de la razón, sobre los escándalos del espíritu, sobre las rupturas del universo, sobre lo que fundo mi esperanza y mi fe.*

—It is upon the antinomies of reason, upon the scandals of the spirit, upon the ruptures in the universe, that I base my hope and my faith.

**p. 447**

#2,784

—*El estado no se ha portado con discreción y mesura sino bajo la vigilancia de burguesías ricas.*

—The state has not behaved with discretion and restraint except when it has been watched by rich bourgeoisies.

#2,785

- Las verdades subalternas suelen eclipsar las más altas verdades.*  
—The lower truths tend to eclipse the highest truths.

#2,786

- Aun cuando lograra realizar sus más atrevidas utopías, el hombre seguiría anhelando transmundanos destinos.*  
—Even if he were to succeed in making his most audacious utopias a reality, man would continue to yearn for otherworldly destinies.

#2,787

- Las dudas no se disipan una a una: se disuelven en un espasmo de luz.*  
—Doubts do not fade one by one: they disappear in a flash of light.

#2,788

- Es ante todo contra lo que el vulgo proclama “natural” contra lo que el alma noble se rebela.*  
—It is above all against what the mob proclaims to be “natural” that the noble soul rebels.

#2,789

- Todo lo eximio en la historia resulta de equilibrios singularmente inestables.*  
*Nada dura ciertamente, pero lo mediocre dura más.*  
—All that is most excellent in history is a result of singularly unstable equilibriums.  
Nothing endures for sure, but the mediocre lasts longer.

#2,790

- Sólo es transparente el diálogo entre dos solitarios.*  
—The only pellucid dialogue is one between two recluses.

**p. 448**

#2,791

- Formular los problemas de hoy en un vocabulario tradicional los despoja de falsos prestigios.*  
—Formulating the problems of today in a traditional vocabulary strips away their false pretenses.

#2,792

- En los siglos espiritualmente desérticos, sólo cae en cuenta de que el siglo está muriéndose de sed el que aún capta aguas subterráneas.*  
—In spiritually arid centuries, the only man to realize that the century is dying from thirst is the man who still harnesses an underground spring.

#2,793

- La libertad no es fruto del orden sólo, es fruto de concesiones mutuas entre el orden y el desorden.*  
—Liberty is not the fruit of order alone; it is the fruit of mutual concessions between order and disorder.

#2,794

- Mis convicciones son las mismas que las de la anciana que reza en el rincón de una iglesia.*  
—My convictions are the same as those of an old woman praying in the corner of a church.

#2,795

—*La realidad última no es la del objeto que la razón construye, sino la de la voz a que la sensibilidad contesta.*

—The ultimate reality is not that of the object constructed by reason, but that of the voice answered by sensibility.

#2,796

—*Las ciencias humanas no son propiamente ciencias inexactas, sino ciencias de lo inexacto.*

—The social sciences are not, properly speaking, inexact sciences, but sciences of the inexact.

#2,797

—*Hablan enfáticamente de “transformación del mundo,” cuando lo más a que pueden pretender es a ciertas remodelaciones sociales secundarias.*

—They speak emphatically of “transforming the world,” when the most to which they can aspire is to certain secondary remodelings of society.

**p. 449**

#2,798

—*Lo que aconseja renunciar a las opiniones progresistas y atrevidas es la inevitabilidad con la cual tarde o temprano el tonto finalmente las adopta.*

—The most persuasive reason to renounce daring progressive opinions is the inevitability with which sooner or later the fool finally adopts them.

#2,799

—*No viviría ni una fracción de segundo si dejara de sentir el amparo de la existencia de Dios.*

—I would not live for even a fraction of second if I stopped feeling the protection of God's existence.

#2,800

—*No cometo la torpeza de negar los indiscutibles éxitos del arte moderno; pero ante el arte moderno en sí, como ante el arte egipcio o chino, me siento ante un arte exótico.*

—I am not so dumb as to deny the indisputable successes of modern art; but when I look at modern art in itself, just as when I look at Egyptian or Chinese art, I feel like I am looking at exotic art.

#2,801

—*Después de experimentar en qué consiste una época prácticamente sin religión, el cristianismo aprende a escribir la historia del paganismo con respeto y con simpatía.*

—After experiencing what an age practically without religion consists of, Christianity is learning to write the history of paganism with respect and sympathy.

## #2.802

—*Ante el marxismo hay dos actitudes igualmente erróneas: desdeñar lo que enseña, creer lo que promete.*

—There are two equally erroneous attitudes toward Marxism: disdaining what it teaches, believing what it promises.

## #2.803

—*Filosofar es adivinar, sin poder nunca saber si acertamos.*

—To philosophize is to guess, without ever being able to know whether we are right.

## #2.804

—*Marxismo y psico-análisis han sido los dos cepos de la inteligencia moderna.*

—Marxism and psychoanalysis have been the two traps of the modern intelligence.

## **p. 450**

### #2.805

—*Estado sanamente constituido es aquel donde innúmeros obstáculos embarazan y estorban la libertad del legislador.*

—A healthily constituted state is one where innumerable obstacles restrict and impede the freedom of the legislator.

## #2.806

—*Nuestras repugnancias espontáneas suelen ser más lúcidas que nuestras convicciones razonadas.*

—Our spontaneous aversions are often more lucid than our reasoned convictions.

## #2.807

—“*Revolucionario*” significa hoy individuo para quien la vulgaridad moderna no está triunfando con suficiente rapidez.

—A “revolutionary” today means an individual for whom modern vulgarity is not triumphing quickly enough.

## #2.808

—*Aun cuando estén llenos de amenazas, no logro ver en los Evangelios sino promesas.*

—Even though they are full of threats, I fail to see anything in the Gospels but promises.

## #2.809

—*El emburguesamiento de las sociedades comunistas es, irónicamente, la postrera esperanza del hombre moderno.*

—The embourgeoisement of Communist societies is, ironically, modern man’s last hope.

## #2.810

—*Una sociedad civilizada necesita que en ella, como en la vieja sociedad cristiana, igualdad y desigualdad permanentemente dialoguen.*

—A civilized society requires that in it, as in the old Christian society, equality and inequality be in permanent dialogue.

#2,811

- La envidia difiere de los demás vicios por la facilidad con que se disfraza de virtud.*  
—Envy differs from the other vices by the ease with which it disguises itself as a virtue.

**p. 451**

#2,812

- La actividad política deja de tentar al escritor inteligente, cuando al fin entiende que no hay texto inteligente que logre tumbar ni a un alcalde de pueblo.*  
—Political activity ceases to tempt the intelligent writer, when he finally understands that there is no intelligent text that will succeed in ousting even a small-town mayor.

#2,813

- En el hombre inteligente la fe es el único remedio de la angustia.  
Al tonto lo curan “razón,” “progreso,” alcohol, trabajo.*  
—In the intelligent man faith is the only remedy for anguish.  
The fool is cured by “reason,” “progress,” alcohol, work.

#2,814

- El placer de adivinar el significado ingenioso de una metáfora pretende reemplazar, en la “poesía” moderna, la misteriosa jubilación del canto.*  
—The pleasure of guessing the ingenious meaning of a metaphor tries to replace, in modern “poetry,” the mysterious joy of song.

#2,815

- La frontera entre la inteligencia y la estupidez es movediza.*  
—The line between intelligence and stupidity is a shifting line.

#2,816

- La diversidad de la historia es efecto de causas siempre iguales actuando sobre individualidades siempre diversas.*  
—The diversity of history is the effect of always equal causes acting on always diverse individualities.

#2,817

- La índole del efecto, en historia, depende de la índole del individuo sobre el cual la causa actúa.*  
—The nature of the effect, in history, depends on the nature of the individual on which the cause acts.

#2,818

- La fe no es una convicción que poseemos, sino una convicción que nos posee.*  
—Faith is not a conviction we possess, but a conviction that possesses us.

**p. 452**

#2,819

—*Pasada la embriaguez de la juventud, sólo los lugares comunes nos parecen merecer cuidadoso examen.*

—Once the intoxication of youth is over, only commonplaces appear to us to deserve careful examination.

#2,820

—*La tolerancia ilimitada no es más que una manera hipócrita de dimitir.*

—Unlimited tolerance is nothing more than a hypocritical way of resigning.

#2,821

—*Tolerar hasta ideas estúpidas puede ser virtud social; pero es virtud que tarde o temprano recibe su castigo.*

—Tolerating even stupid ideas can be a social virtue; but it is a virtue that sooner or later receives its punishment.

#2,822

—*La palabrería desatada por una ilimitada libertad de expresión acaba reduciendo errores y verdades a una igual insignificancia.*

—The onslaught of words unleashed by an unlimited freedom of expression ends up reducing errors and truths to an equal insignificance.

#2,823

—“*Utilidad social*” es criterio que degrada un poco lo que pretende justificar.

—“Social utility” is a criterion that slightly degrades what it seeks to justify.

#2,824

—*Riqueza de mercader, de industrial, de financista, es estéticamente inferior a riqueza en tierra y rebaños.*

—The wealth of the merchant, of the industrialist, of the financier, is aesthetically inferior to wealth in land and flocks.

#2,825

—*De una acentuación equivocada provienen la mayoría de los errores en nuestra interpretación del mundo.*

—It is from a mistaken accentuation that the majority of the errors in our interpretation of the world proceed.

**p. 453**

#2,826

—*Lo difícil en todo problema moral o social estriba en que su solución acertada no es cuestión de todo o nada, sino de más o de menos.*

—What is difficult about every moral or social problem is based on the fact that its appropriate solution is not a question of all or nothing, but of more or less.

#2,827

- La fe no es explicación, sino confianza en que la explicación finalmente existe.*  
—Faith is not an explanation, but rather confidence that the explication ultimately exists.

#2,828

- Sólo nos convence plenamente la idea que no necesita argumentaciones para convencernos.*  
—We are fully convinced only by the idea that does not need arguments to convince us.

#2,829

- Al denunciar la corrupción, la publicidad de la prensa la propaga.*  
—By denouncing corruption, press publicity spreads it.

#2,830

- Los que no queremos admitir sino lo que vale, les pareceremos siempre ingenuos a los que no reconocen sino lo que rige.*  
—We who want to admit nothing but what has value, will always seem naïve to those who recognize nothing but what is in force.

#2,831

- Si el determinismo es real, si sólo puede acontecer lo que debe acontecer, el error no existe. Errar supone que algo no debido aconteció.*  
—If determinism is real, if only that can happen which must happen, error does not exist.  
Error supposes that something happened that should not have.

#2,832

- Más que la inmoralidad del mundo actual, es su fealdad creciente lo que incita a soñar en un claustro.*  
—More so than the immorality of the contemporary world, it is its growing ugliness that moves one to dream of a cloister.

**p. 454**

#2,833

- Es moderno lo que sea producto de un acto inicial de soberbia; es moderno lo que parezca permitirnos eludir la condición humana.*  
—Something is modern if it is the product of an initial act of pride; something is modern if it seems to allow us to escape the human condition.

#2,834

- En textos anodinos tropezamos de pronto con frases que penetran en nosotros como una estocada a fondo.*  
—In unremarkable texts we soon trip on phrases that penetrate into us, as if a sword has thrust up to its hilt inside us.

#2,835

- Los ritos preservan, los sermones minan la fe.*  
—Rites preserve, sermons undermine faith.

### #2,836

—*El calor humano en una sociedad disminuye a medida que su legislación se perfecciona.*  
—Human warmth in a society diminishes by the same measure that its legislation is perfected.

### #2,837

—*Los partidarios que aún le quedan a la libertad en nuestro tiempo suelen olvidar que cierta trivial y vieja tesis burguesa es la evidencia misma: la condición sine qua non de la libertad, tanto para proletarios como para propietarios, es la existencia de la propiedad privada.*

*Defensa directa de la libertad de los unos; defensa indirecta de la libertad de los otros.*

—Liberty's remaining partisans in our time tend to forget that a certain old and trivial bourgeois thesis is the proof itself: the condition *sine qua non* of liberty, for the proletariat as well as for the owners, is the existence of private property.

Direct defense of liberty for the ones; indirect defense of liberty for the others.

### #2,838

—*Crece en el mundo moderno el número de teorías que sólo vale la pena refutar alzando los hombros.*

—In the modern world the number of theories is increasing that are not worth the trouble to refute except with a shrug of the shoulders.

### **p. 455**

### #2,839

—*Lo que preocupa al Cristo de los Evangelios no es la situación económica del pobre, sino la condición moral del rico.*

—What concerns the Christ of the Gospels is not the economic situation of the poor man, but the moral condition of the rich man.

### #2,840

—*La sociedad moderna trabaja afanosamente para poner la vulgaridad al alcance de todos.*

—Modern society works feverishly to put vulgarity within everyone's reach.

### #2,841

—“Sentido,” “significado,” “importancia,” son términos que no designan meramente relaciones transitivas.

*Hay cosas con sentido, significado, importancia, en sí.*

—“Meaning,” “significance,” “importance,” are terms which do not merely designate transitive relations.

There are things with meaning, significance, importance, in themselves

### #2,842

—*El ignorante cree que la expresión “modales aristocráticos” significaba comportamientos insolentes: el que investiga descubre que la expresión significaba cortesía, finura, dignidad.*

—The ignoramus believes that the expression “aristocratic manners” signified insolent behavior; whoever investigates discovers that the expression signified courtesy, refinement, dignity.

#2,843

—*La función de la Iglesia no es la de adaptar el cristianismo al mundo, ni siquiera de adaptar el mundo al cristianismo, su función es la de mantener un contramundo en el mundo.*

—The Church's function is not to adapt Christianity to the world, nor even to adapt the world to Christianity; her function is to maintain a counterworld in the world.

#2,844

—*El historiador que habla de causa, y no de causas, debe ser dado de baja inmediatamente.*

—The historian who speaks of cause, and not of causes, should be fired immediately.

**p. 456**

#2,845

—*La causa económica produce “algo,” pero sólo la coyuntura histórica decide “que.”*

—The economic cause produces “something,” but only the historical juncture decides “what.”

#2,846

—*El mecanismo esencial de la historia es el simple reemplazo de unas individualidades por otras.*

—The essential mechanism of history is the simple replacement of some individualities by others.

#2,847

—*Opinión obsoleta y opinión errónea son para el tonto expresiones sinónimas.*

—For the fool, obsolete opinion and erroneous opinion are synonymous expressions.

#2,848

—*Nada más frecuente que despreciar a muchos que debieran más bien despertar nuestra envidia.*

—Nothing is more common than to despise many persons who should actually arouse our envy.

#2,849

—*En el arte moderno abundaron tendencias que agotaron la capacidad de indignación de la conciencia estética.*

—In modern art there were numerous trends that exhausted the aesthetic consciousness's capacity for indignation.

#2,850

—*La índole de la obra de arte puede depender de condiciones sociales, pero su calidad estética de nada depende.*

—The nature of the work of art can depend on social conditions, but its aesthetic quality depends on nothing.

#2,851

—*Los regímenes políticos se vuelven tolerables cuando comienzan a desacatar sus propios principios.*

—Political regimes become tolerable when they begin to hold their own principles in contempt.

**p. 457**

#2,852

—Dios no muere, pero desgraciadamente para el hombre los dioses subalternos como el pudor, el honor, la dignidad, la decencia, han perecido.

—God does not die, but unfortunately for man the subordinate gods like modesty, honor, dignity, decency, have perished.

#2,853

—La mayoría de las tareas que el gobernante típico de este siglo se cree obligado a asumir no son más que abusos de poder.

—The majority of the tasks that this century's typical ruler believes he is obliged to assume are nothing more than abuses of power.

#2,854

—La policía es la única estructura social de la sociedad sin clases.

—The police force is the only social structure in the classless society.

#2,855

—La mayoría de las nuevas costumbres actuales son viejos comportamientos que la civilización occidental había púdicamente arrinconado en sus barrios bajos.

—The majority of new customs are old behaviors that western civilization had shamefacedly confined to its lower-class neighborhoods.

#2,856

—Los límites de la ciencia se revelan con mayor claridad a la luz creciente de sus triunfos.

—The limits of science are revealed with greater clarity by the waxing light of its triumphs.

#2,857

—Todo lo que se pueda reducir a sistema acaba en manos tontas.

—Everything that can be reduced to a system ends up in the hands of fools.

#2,858

—Son muchas las cosas ante las cuales hay que aprender a sonreír sin irrespetar.

—Many are the things about which one must learn to smile without disrespect.

**p. 458**

#2,859

—Para no vivir deprimido en medio de tanta opinión tonta, conviene recordar en todo instante que las cosas obviamente son lo que son, opine el mundo lo que opine.

—So that one does not live depressed among so many foolish opinions, it behooves one to remember at every moment that things obviously are what they are, no matter what the world's opinion is.

#2,860

- El que no aprendió latín y griego vive convencido, aunque lo niegue, de ser sólo semi-culto.*  
—Someone who did not learn Latin and Greek goes through life convinced, even though he may deny it, that he is only semi-cultured.

#2,861

- Las humanidades clásicas educan porque ignoran los postulados básicos de la mente moderna.*  
—The classical humanities educate because they ignore the basic postulates of the modern mind.

#2,862

- La historia claramente demuestra que gobernar es tarea que excede la capacidad del hombre.*  
—History clearly demonstrates that governing is a task that exceeds man's ability.

#2,863

- El hombre se esfuerza en demostrar para eludir el riesgo finalmente ineludible de asumir.*  
—Man tries so hard to demonstrate in order to avoid the risk that he ultimately cannot avoid assuming.

#2,864

- Aun cuando los historiadores patriotas se indignen, la historia de muchos países carece totalmente de interés.*  
—Even when patriotic historians become angry, the history of many countries is completely lacking in interest.

**p. 459**

#2,865

- La inmigración del campesino en las ciudades fue menos desastrosa que la del notable del pueblo.*  
*La sociedad rural, por una parte, perdió la estructura de prestigios que la disciplinaba, y el notable, por otra, se convirtió en partícula anónima de la amorfa masa humana.*  
—The immigration of the peasant into the cities was less disastrous than that of the notable from the people.  
Rural society, on the one hand, lost the structure of prestige that used to discipline it, and the notable, on the other, was transformed into an anonymous particle of the amorphous human mass.

#2,866

- El moderno cree vivir en un pluralismo de opiniones, cuando lo que hoy impera es una unanimidad asfixiante.*  
—Modern man believes he lives amidst a pluralism of opinions, when what prevails today is a stifling unanimity.

#2,867

—Tratándose del conocimiento del hombre, no hay cristiano (siempre que no sea cristiano progresista) a quien alguien tenga algo que enseñarle.

—When it comes to knowledge of man, there is no Christian (provided he is not a progressive Christian) whom anybody has anything to teach.

#2,868

—La gloria de los escritores verdaderamente grandes es gloria artificialmente impuesta al público, gloria escolar y subvencionada.

La gloria auténtica, popular, espontánea, no corona sino a mediocres.

—The glory of the truly great writers is a glory artificially imposed on the public, an academic and subsidized glory.

Authentic, popular, spontaneous glory crowns none but mediocre men.

#2,869

—Los espectáculos llamados técnicamente “para adultos” no son para mentes adultas.

—Shows which are called technically “for adults” are not for adult minds.

**p. 460**

#2,870

—Los resultados de la “liberación” moderna nos hacen recordar con nostalgia las abolidas “hipocresías burguesas.”

—The results of modern “liberation” make us remember with nostalgia the abolished “bourgeois hypocrisies.”

#2,871

—Llaman “fomentar la cultura” coronar a mediocres.

—They call crowning mediocre men “promoting culture.”

#2,872

—En filosofía basta a veces una sola pregunta ingenua para que todo un sistema se desplome.

—In philosophy a single naïve question is sometimes enough to make an entire system come tumbling down.

#2,873

—Cuando sospechamos la extensión de lo congénito, caemos en cuenta de que la pedagogía es técnica de lo subalterno.

Sólo aprendemos lo que nacimos para saber.

—When we suspect the extent of the innate, we realize that pedagogy is the technique of what is secondary.

We only learn what we were born to know.

#2,874

—*Nuestra meditación no debe consistir en tema propuesto a nuestra inteligencia, sino en un rumor intelectual que acompañe nuestra vida.*

—Our meditation should not consist of a theme proposed to our intelligence, but of an intellectual murmur accompanying our life.

#2,875

—*La mayor parte de las ideas políticas de una época depende del estado de las técnicas militares.*

—The greater part of an age's political ideas depends on the state of military technology.

#2,876

—*La voluntad le es concedida al hombre para que pueda negarse a hacer ciertas cosas.*

—The will is granted to man so that he can refuse to do certain things.

**p. 461**

#2,877

—*Hay argumentos de validez creciente, pero, en resumen, ninguno en ningún campo nos ahorra el brinco final.*

—There are arguments of increasing validity, but, in short, no argument in any field spares us the final leap.

#2,878

—*La idea improvisada brilla y se apaga.*

—The improvised idea shines and then goes out.

#2,879

—*De las catástrofes individuales y sociales más graves las víctimas no suelen tener conciencia: los individuos se embrutecen, las sociedades se envilecen, inconscientemente.*

—The victims of the most serious individual and social catastrophes are often not even aware: individuals become brutish, societies become degraded, unawares.

#2,880

—*Ni improvisación en sí, ni meditación en sí, logran mayor cosa.*

*En realidad, sólo vale el fruto espontáneo de meditaciones olvidadas.*

—Neither improvisation by itself, nor meditation by itself, achieves anything important.

In reality, the only thing of value is the spontaneous fruit of forgotten meditations.

#2,881

—*Lo difícil del filósofo difícil suele ser más su lenguaje que su filosofía.*

—What is difficult about a difficult philosopher is more often his language than his philosophy.

#2,882

—*No hay generalización sociológica que no parezca inadecuada al que cobija.*

—There is no sociological generalization that does not appear inadequate to the man to whom it applies.

#2,883

—En la cultura que se compra abundan notas falsas; la única que nunca desafina es la que se hereda.

—In culture which is bought there are many false notes; the only culture that never goes out of tune is that which is inherited.

**p. 462**

#2,884

—Cupo a la era moderna el privilegio de corromper a los humildes.

—It fell to the modern era to have the privilege of corrupting the humble.

#2,885

—La discusión política pública no es intelectualmente adulta en ningún país.

—Public political discussion is not intellectually adult in any country.

#2,886

—El puritanismo es la actitud propia al hombre decente en el mundo actual.

—Puritanism is the attitude that befits the decent man in the world today.

#2,887

—El cristiano no finge resueltos los problemas que la religión plantea, sino los trasciende.

—The Christian does not pretend that the problems posed by religion have been solved; instead, he transcends them.

#2,888

—La uniformidad siniestra que nos amenaza no será impuesta por una doctrina, sino por un condicionamiento económico y social uniforme.

—The sinister uniformity that threatens us will not be imposed by a doctrine, but by a uniform economic and social conditioning.

#2,889

—El gesto, más que el verbo, es el verdadero transmisor de las tradiciones.

—The gesture, rather than the word, is the true transmitter of traditions.

#2,890

—“Escapismo” es la acusación que preferentemente hace el imbécil.

—“Escapism” is the imbecile’s favorite accusation to make.

#2,891

—He visto la filosofía desvanecerse poco a poco entre mi escepticismo y mi fe.

—I have seen philosophy gradually fade away between my skepticism and my faith.

**p. 463**

#2,892

—Principio de inercia y noción de selección natural eliminaron la necesidad de atribuirle significado a los hechos, pero no demostraron que el significado no exista.

—The principle of inertia and the notion of natural selection eliminated the necessity of attributing meaning to facts, but they did not demonstrate that meaning does not exist.

#2,893

—La plena vileza del hombre no se patentiza sino en las grandes agrupaciones urbanas.

—Man's full depravity does not become clear except in great urban agglomerations.

#2,894

—Mientras los contemporáneos sólo leen con entusiasmo al optimista, la posteridad relee con admiración el pesimista.

—Whereas contemporaries read only the optimist with enthusiasm, posterity rereads the pessimist with admiration.

#2,895

—Está bien exigirle al imbécil que respete artes, letras, filosofía, ciencias, pero que las respete en silencio.

—It is fine to demand that the imbecile respect arts, letters, philosophy, the sciences, but let him respect them in silence.

#2,896

—Educar al individuo consiste en enseñarle a desconfiar de las ideas que se le ocurren.

—Educating the individual consists in teaching him to distrust the ideas that occur to him.

#2,897

—Ninguna de las épocas cimeras de la historia ha sido planeada.

Al reformador sólo se le pueden acreditar errores.

—None of the high points of history has been planned.

The reformer can only be credited with errors.

#2,898

—Las palabras nacen en el pueblo, florecen entre escritores, mueren en boca de la clase media.

—Words are born among the people, flourish among writers, and die in the mouth of the middle class.

**p. 464**

#2,899

—La civilización no conquista definitivamente: sólo celebra esporádicas victorias.

—Civilization does not conquer definitively: it only celebrates sporadic victories.

#2,900

—Los monarcas, en casi toda dinastía, han sido tan mediocres que parecen presidentes.

—Monarchs, in almost every dynasty, have been so mediocre that they look like presidents.

#2,901

- Solo los años nos enseñan a manejar con tacto nuestra ignorancia.*  
—Only the years teach us to deal with our ignorance tactfully.

#2,902

- Prosa perfecta es la que el lector ingenuo no nota que está bien escrita.*  
—Perfect prose is prose which the ingenuous reader does not notice is well written.

#2,903

- El pueblo hoy no se siente libre sino cuando se siente autorizado a no respetar nada.*  
—The people today does not feel free except when it feels authorized to respect nothing.

#2,904

- El moderno perdió el alma y no es más ya que la suma de sus comportamientos.*  
—Modern man lost his soul and is no longer anything but the sum total of his behaviors.

#2,905

- El traje de etiqueta es el primer paso hacia la civilización.*  
—Evening dress is the first step toward civilization.

#2,906

- Una educación sin humanidades prepara sólo para los oficios serviles.*  
—An education without the humanities prepares one only for servile occupations.

**p. 465**

#2,907

- Además de sociedades civilizadas y de sociedades semi-civilizadas, hay sociedades seudo-civilizadas.*  
—In addition to civilized societies and semi-civilized societies, there are pseudo-civilized societies.

#2,908

- En las ciencias humanas abundan problemas ininteligibles por naturaleza tanto al profesor norte-americano como al intelectual marxista.*  
—The social sciences abound in problems that are unintelligible by their very nature to both the American professor and the Marxist intellectual.

#2,909

- Nada es más irritante que la seguridad con que opina sobre todo el que ha tenido éxito en algo.*  
—Nothing is more irritating than the certainty with which a man who has had success in one thing gives his opinion on everything.

#2,910

—*El verdadero cristiano no debe resignarse a lo inevitable: debe confiar en la impertinencia de una oración reiterada.*

—The true Christian should not resign himself to the inevitable: he should trust in the impertinence of a repeated prayer.

#2,911

—*Aburridor, como visitante extranjero ilustre.*

—Boring, like an illustrious foreign visitor.

#2,912

—*La industrialización de la agricultura está cegando el hontanar de la decencia en el mundo.*

—The industrialization of agriculture is stopping up the source of decency in the world.

#2,913

—*La herejía que amenaza a la Iglesia, en nuestro tiempo, es el “terrenismo.”*

—The heresy that threatens the Church, in our time, is “worldliness.”

#2,914

—*Los mercaderes de objetos culturales no serían irritantes si no los vendieran con retórica de apóstol.*

—The peddlers of cultural objects would not be annoying if they did not sell them with the rhetoric of an apostle.

**p. 466**

#2,915

—*Los fragmentos del pretérito que sobreviven avergüenzan el paisaje moderno dentro del cual se levantan.*

—The fragments of the past that survive embarrass the modern landscape in which they stand out.

#2,916

—*En la fe hay parte que es intuición y parte que es apuesta.*

—Faith is part intuition and part wager.

#2,917

—*La regla de oro en política está en no hacer sino cambios mínimos y en hacerlos con la mayor lentitud posible.*

—The golden rule of politics is to make only minimal changes and to make them as slowly as possible.

#2,918

—*El pueblo a veces acierta cuando se asusta; pero siempre se equivoca cuando se entusiasma.*

—The people is sometimes right when it is frightened; but is always wrong when it becomes enthusiastic.

#2,919

- ¿Para qué engañarnos?—La ciencia no ha contestado ni una sola pregunta importante.*  
—Why deceive ourselves? Science has not answered a single important question.

#2,920

- La desigualdad injusta no se cura con igualdad, sino con desigualdad justa.*  
—Unjust inequality is not remedied by equality, but by just inequality.

#2,921

- En la sociedad sana, el estado es órgano de la clase dirigente; en la sociedad contrahecha, el estado es instrumento de una clase burocrática.*  
—In a healthy society, the state is the organ of the ruling class; in a hunchbacked society, the state is the instrument of a bureaucratic class.

**p. 467**

#2,922

- El tonto viendo que las costumbres cambian dice que la moral varía.*  
—The fool, seeing that customs change, says that morality varies.

#2,923

- El cristiano sabe con seguridad cuál debe ser su comportamiento personal, pero nunca puede asegurar que no se equivoca al prohijar tal o cual reforma social.*  
—The Christian knows with certainty what his personal behavior should be, but he can never state for certain that he is not making a mistake by adopting this or that social reform.

#2,924

- La mayoría de las costumbres propiamente modernas serían delito en una sociedad auténticamente civilizada.*  
—The majority of properly modern customs would be crimes in an authentically civilized society.

#2,925

- No es en manos de las mayorías populares donde el poder más fácilmente se pervierte, es en manos de los semi-cultos.*  
—It is not in the hands of popular majorities where power is most easily perverted; it is in the hands of the semi-educated.

#2,926

- La presión demográfica embrutece.*  
—Demographic pressure makes people brutish.

#2,927

- La izquierda pretende que el culpable del conflicto no es el que codicia los bienes ajenos sino el que defiende los propios.*  
—The left claims that the guilty party in a conflict is not the one who covets another's goods but the one who defends his own.

#2,928

- La envidia es clave de más historias que el sexo.*
- Envy is the key to more stories than sex.

**p. 468**

#2,929

- “Tener fe en el hombre” no alcanza a ser blasfemia, es otra bobería más.
- “To have faith in man” does not reach the level of blasphemy; it is just one more bit of stupidity.

#2,930

- No sabemos a fondo sino lo que no nos sentimos capaces de enseñar.*
- We do not know anything perfectly except what we do not feel capable of teaching.

#2,931

- La religión no es socialmente eficaz cuando prohíja soluciones socio-políticas, sino cuando logra que sobre la sociedad espontáneamente influyan actitudes puramente religiosas.*
- Religion is socially effective not when it adopts socio-political solutions, but when it succeeds in having society be spontaneously influenced by purely religious attitudes.

#2,932

- Después de haber sido, en el siglo pasado, el instrumento del radicalismo político, el sufragio universal se está convirtiendo, como lo previó Tocqueville, en mecanismo conservador.*
- After having been, in the last century, the instrument of political radicalism, universal suffrage is becoming, as Tocqueville foresaw, a conservative mechanism.

#2,933

- La Iglesia educaba; la pedagogía del mundo moderno tan sólo instruye.*
- The Church used to educate; the pedagogy of the modern world only instructs.

#2,934

- Hay momentos en que el peor defecto, peor delito, peor pecado, parece ser la mala educación.*
- There are moments when the worst failing, the worst offense, the worst sin, seems to be bad manners.

#2,935

- Los llamados prejuicios de las clases altas suelen consistir en experiencias acumuladas.*
- The so-called prejudices of the upper classes tend to consist of accumulated experiences.

**p. 469**

#2,936

- El clero moderno, para salvar la institución, trata de desembarazarse del mensaje.*
- The modern clergy, in order to save the institution, try to rid themselves of the message.

### #2,937

—*Sus contradicciones definen menos al individuo que la manera como se acomoda en ellas.*  
—An individual is defined less by his contradictions than by the way he comes to terms with them.

### #2,938

—*Barroquismo, preciosismo, modernismo, son enfermedades nobles; pero enfermedades al fin.*  
—Baroque, preciousity, modernism, are noble failings, but failings in the end.

### #2,939

—*Todo en el mundo reposa finalmente sobre sendos “porqué sí” últimos.*  
—Everything in the world ultimately rests on its own final “just because.”

### #2,940

—*Las tesis no son expuestas con claridad sino cuando logran que las exponga un hombre inteligente que no las comparte.*  
—No thesis is expounded with clarity except when it manages to be expounded by an intelligent man who does not share it.

### #2,941

—*Salvo en pocos países, querer “fomentar la cultura” recomendando la lectura de “autores nacionales” es empresa contradictoria.*  
—Except in a few countries, trying to “promote culture” while recommending the reading of “national authors” is a contradictory endeavor.

### #2,942

—*El anhelo secreto de toda sociedad civilizada no es el de abolir la desigualdad, sino el de educarla.*  
—The secret longing of every civilized society is not to abolish inequality, but to educate it.

### **p. 470**

### #2,943

—*Existen dos interpretaciones del voto popular: una democrática, otra liberal.  
Según la interpretación democrática es verdad lo que la mayoría resuelve; según la interpretación liberal la mayoría meramente escoge una opinión.  
Interpretación dogmática y absolutista, la una; interpretación escéptica y discreta, la otra.*  
—There exist two interpretations of the popular vote, one democratic, the other liberal.  
According to the democratic interpretation what the majority resolves upon is true; according to the liberal interpretation the majority merely chooses one option.  
A dogmatic and absolutist interpretation, the one; a skeptical and discreet interpretation, the other.

#### #2,944

—La “Naturaleza” fue descubrimiento pre-romántico que el romanticismo propagó, y que la tecnología está matando en nuestros días.

—“Nature” was a pre-Romantic discovery which Romanticism propagated, and which technology is killing in our days.

#### #2,945

—Lo que desacredita la religión no son los cultos primitivos, sino las sectas norte-americanas.

—It is not primitive cults that discredit religion, but American sects.

#### #2,946

—En la sociedad moderna, el capitalismo es la única barrera al espontáneo totalitarismo del sistema industrial.

—In modern society, capitalism is the only barrier to the spontaneous totalitarianism of the industrial system.

#### #2,947

—El ideal del reaccionario no es una sociedad paradisiaca. Es una sociedad semejante a la sociedad que existió en los trechos pacíficos de la vieja sociedad europea, de la Alteuropa, antes de la catástrofe demográfica, industrial y democrática.

—The reactionary's ideal is not a paradisiacal society. It is a society similar to the society that existed in the peaceful intervals of the old European society, of *Alteuropa*, before the demographic, industrial, and democratic catastrophe.

#### **p. 471**

#### #2,948

—El problema de la creciente inflación económica sería soluble, si la mentalidad moderna no opusiera una resistencia invencible a cualquier intento de restringir la codicia humana.

—The problem of the increasing [economic] inflation could be solved, if the modern mentality did not put up insurmountable resistance against any attempt to restrain human greed.

#### #2,949

—Donde no sea consuetudinario, el derecho se convierte fácilmente en simple arma política.

—Where the law is not customary law, it is easily turned into a mere political weapon.

#### #2,950

—¿Por qué no imaginar posible, después de varios siglos de hegemonía soviética, la conversión de un nuevo Constantino?

—Why not imagine the possibility, after several centuries of Soviet hegemony, of the conversion of a new Constantine?

#### #2,951

—El pueblo que se despierta, primero grita, luego se emborracha, roba, asesina, y después se vuelve de nuevo a dormir.

—The people that awakes, first shouts, then gets drunk, pillages, [and] murders, and later goes back to sleep.

### #2,952

—*Si ignoramos el arte de una época, su historia es un relato incoloro.*  
—If we are ignorant of an epoch's art, its history is a colorless narrative.

### #2,953

—*Los acontecimientos históricos dejan de ser interesantes a medida que sus participantes se acostumbran a juzgar todo con categorías puramente laicas.*

*Sin la intervención de dioses todo se vuelve aburrido.*

—Historical events stop being interesting the more accustomed their participants become to judging everything in purely secular categories.

Without the intervention of gods everything becomes boring.

### **p. 472**

### #2,954

—*El moderno llama “cambio” caminar más rápidamente por el mismo camino en la misma dirección.*

*El mundo, en los últimos trescientos años, no ha cambiado sino en ese sentido.*

*La simple propuesta de un verdadero cambio escandaliza y aterra al moderno.*

—Modern man calls walking more quickly in the same direction down the same road “change.”

The world, in the last three hundred years, has not changed except in that sense.

The simple suggestion of a true change scandalizes and terrifies modern man.

### #2,955

—*Son menos irritantes los que se empeñan en estar a la moda de hoy que los que se afanan cuando no se sienten a la moda de mañana.*

*La burguesía es estéticamente más tolerable que la vanguardia.*

—Those who insist on being up to date with today's fashion are less irritating than those who try too hard when they do not feel that they are up to date with tomorrow's fashion.

The bourgeoisie is aesthetically more tolerable than the avant-garde.

### #2,956

—*El clero moderno cree poder acercar mejor el hombre a Cristo, insistiendo sobre la humanidad de Cristo.*

*Olvidando así que no confiamos en Cristo porque es hombre, sino porque es Dios.*

—The modern clergy believe they can bring man closer to Christ by insisting on Christ's humanity.

Thus forgetting that we do not trust in Christ because He is man, but because He is God.

### #2,957

—*Comparadas a la estructura sofisticada de todo hecho histórico, las generalizaciones del marxismo son de una ingenuidad enternecedora.*

—Compared to the sophisticated structure of every historical event, Marxism's generalizations possess a touching naiveté.

#2,958

- Una burocracia le resulta al pueblo siempre finalmente más costosa que una clase alta.*  
—A bureaucracy ultimately always ends up costing the people more than an upper class.

**p. 473**

#2,959

- Hay que cuidarse de quienes se dice que “tienen mucho mérito.” Siempre tienen algún pasado que vengar.*  
—One must beware of those who are said “to have much merit.” They always have some past to avenge.

#2,960

- El mundo moderno resultó de la confluencia de tres series causales independientes: la expansión demográfica, la propaganda democrática, la revolución industrial.*  
—The modern world resulted from the confluence of three independent causal series: the demographic expansion, democratic propaganda, the industrial revolution.

#2,961

- Nada indigna tanto al incrédulo como las apologías del cristianismo basadas sobre el escepticismo intelectual y la experiencia interna.*  
—Nothing upsets the unbeliever as much as defenses of Christianity based on intellectual skepticism and internal experience.

#2,962

- Se requiere ingenuidad ilimitada para poder creer que el mejoramiento de un estado social cualquiera pueda ser otro que lento, paulatino, e involuntario.*  
—Unlimited gullibility is required to be able to believe that any social condition can be improved in any other way than slowly, gradually, and involuntarily.

#2,963

- Que la renuncia al “para qué” en las ciencias haya sido fecunda es indiscutible, pero es una confesión de derrota.*  
—That the abandonment of the “what for” in the sciences has been productive is indisputable, but it is an admission of defeat.

#2,964

- Sociedad noble es aquella donde obediencia y mando son comportamientos éticos, y no meras necesidades prácticas.*  
—A noble society is one where obeying and exercising authority are ethical behaviors, and not mere practical necessities.

**p. 474**

#2,965

—*Si no se cree en Dios, lo único honesto es el Utilitarismo vulgar.*

*Lo demás es retórica.*

—If one does not believe in God, the only honest alternative is vulgar utilitarianism.

The rest is rhetoric.

#2,966

—*Superficial, como la explicación sociológica de cualquier conducta.*

—Superficial, like the sociological explanation of any behavior.

#2,967

—*Nadie más insoportable que el que no sospecha, de cuando en cuando, que pueda no tener razón.*

—No one is more insufferable than a man who does not suspect, once in a while, that he might not be right.

#2,968

—*El tan decantado “dominio del hombre sobre la naturaleza” resultó ser meramente una inmensa capacidad homicida.*

—The so highly acclaimed “dominion of man over nature” turned out to be merely an enormous capability to kill.

#2,969

—*Desde Wundt, uno de los lugares clásicos de “desempleo disfrazado” es el laboratorio de psicología experimental.*

—Ever since Wundt, one of the classic places of “disguised unemployment” is the experimental psychology laboratory.

#2,970

—*La historia sí es historia de la libertad, pero no de una esencia “Libertad,” sino de los actos humanos libres y de sus imprevisibles consecuencias.*

—History is indeed the history of freedom—not of an essence “Freedom,” but of free human acts and their unforeseeable consequences.

#2,971

—*El error del cristiano progresista está en creer que la polémica perenne del cristianismo contra los ricos es una defensa implícita de los programas socialistas.*

—The progressive Christian’s error lies in believing that Christianity’s perennial polemic against the rich is an implicit defense of socialist programs.

**p. 475**

#2,972

—*La moda, aun más que la técnica, es causa de la uniformidad del mundo moderno.*

—Fashion, even more than technology, is the cause of the modern world’s uniformity.

#2,973

- En el estado moderno ya no existen sino dos partidos: ciudadanos y burocracia.
- In the modern state there now exist only two parties: citizens and bureaucracy.

#2,974

- La sociedad hasta ayer tenía notables; hoy sólo tiene notorios.
- Society until yesterday had notables; today it only has celebrities.

#2,975

- La urbe moderna no es una ciudad, es una enfermedad.
- The modern metropolis is not a city; it is a disease.

#2,976

- Donde el cristianismo desaparece, codicia, envidia y lujuria inventan mil ideologías para justificarse.
- Where Christianity disappears, greed, envy, and lust invent a thousand ideologies to justify themselves.

#2,977

- La Iglesia contemporánea practica preferencialmente un catolicismo electoral.
- Prefiere el entusiasmo de las grandes muchedumbres a las conversiones individuales.
- The contemporary Church prefers to practice an electoral Catholicism.
- It prefers the enthusiasm of great crowds to individual conversions.

#2,978

- Nadie en política puede prever las consecuencias ni de lo que destruye, ni de lo que construye.
- Nobody in politics can foresee the consequences either of what he destroys, or of what he constructs.

**p. 476**

#2,979

- No pudiendo ser definidos unívocamente, ni demostrados de manera irrefutable, los llamados “derechos humanos” sirven de pretexto al individuo que se insubordina contra una legislación positiva.

*El individuo no tiene más derechos que la prestación que pueda desprenderse de un deber ajeno.*

- As they cannot be defined univocally, nor irrefutably demonstrated, so-called “human rights” serve as a pretext for the individual who rebels against a positive law.

The individual has no more rights than the benefit that can be inferred from another's duty.

#2,980

- No es meramente que la basura humana se acumula en las ciudades, es que las ciudades vuelven basura lo que en ellas se acumula.
- It is not just that human trash accumulates in cities—it is that cities turn what accumulates in them into trash.

## #2,981

—*El elector ni siquiera vota por lo que quiere, tan sólo vota por lo que cree querer.*

—The voter does not even vote for what he wants; he only votes for what he thinks he wants.

## #2,982

—*En su afán pueril y vano de seducir al pueblo, el clero moderno concede a los programas socialistas la función de esquemas realizadores de las Bienaventuranzas.*

*El truco consiste en reducir a una estructura colectiva y externa al individuo, un comportamiento ético que si no es individual e interno no es nada.*

*El clero moderno predica, en otros términos, que hay una reforma social capaz de borrar las consecuencias del pecado.*

*De lo que se puede deducir la inutilidad de la redención por Cristo.*

—In their childish and vain attempt to attract the people, the modern clergy give socialist programs the function of being schemes for putting the Beatitudes into effect.

The trick behind it consists in reducing to a collective structure external to the individual an ethical behavior that, unless it is individual and internal, is nothing.

The modern clergy preach, in other words, that there is a social reform capable of wiping out the consequences of sin.

From which one can deduce the pointlessness of redemption through Christ.

## **p. 477**

## #2,983

—*Los Evangelios y el Manifiesto comunista palidecen; el futuro del mundo está en poder de la Coca-Cola y la pornografía.*

—The Gospels and the Communist Manifesto are on the wane; the world's future lies in the power of Coca-Cola and pornography.

## #2,984

—*Lo importante no es que el hombre crea en la existencia de Dios, lo importante es que Dios existe.*

— What is important is not that man believe in the existence of God; what is important is that God exists.

## #2,985

—*La envidia suele ser el verdadero resorte de las indignaciones morales.*

—Envy tends to be the true force behind moral indignation.

## #2,986

—*El rival de Dios no es nunca la creatura concreta que amamos. Lo que termina en apóstasis es la veneración del hombre, el culto de la humanidad.*

—The particular creature we love is never God's rival. What ends in apostasy is the worship of man, the cult of humanity.

#2,987

—Ocuparse intensamente de la condición del prójimo le permite al cristiano disimularse sus dudas sobre la divinidad de Cristo y la existencia de Dios.

*La caridad puede ser la forma más sutil de la apostasía.*

—Concerning himself intensely with his neighbor's condition allows the Christian to dissimulate to himself his doubts about the divinity of Christ and the existence of God.

Charity can be the most subtle form of apostasy.

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—Escribir es la única manera de distanciarse del siglo en el que le cupo a uno nacer.

—Writing is the only way to distance oneself from the century in which it was one's lot to be born.